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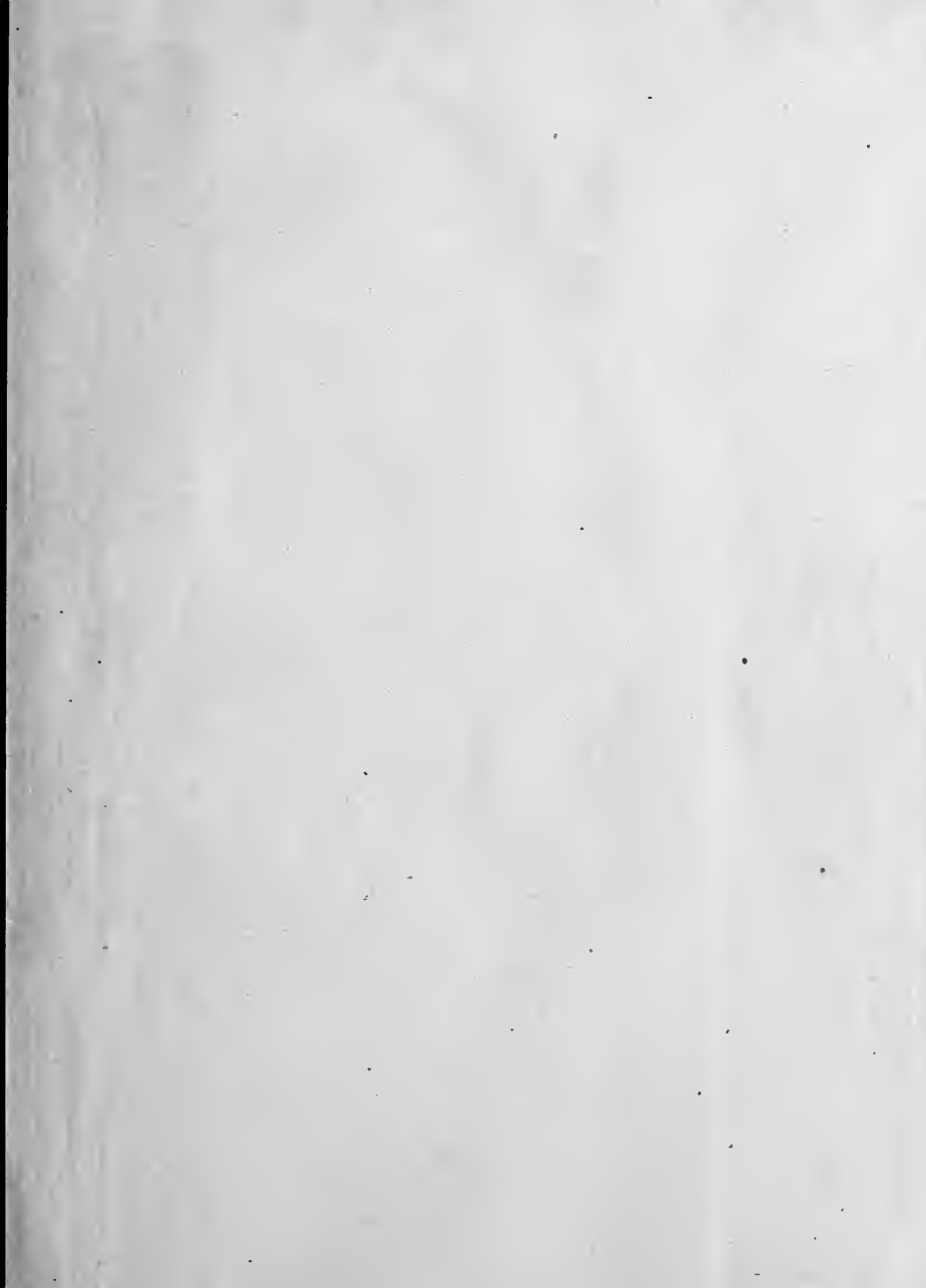
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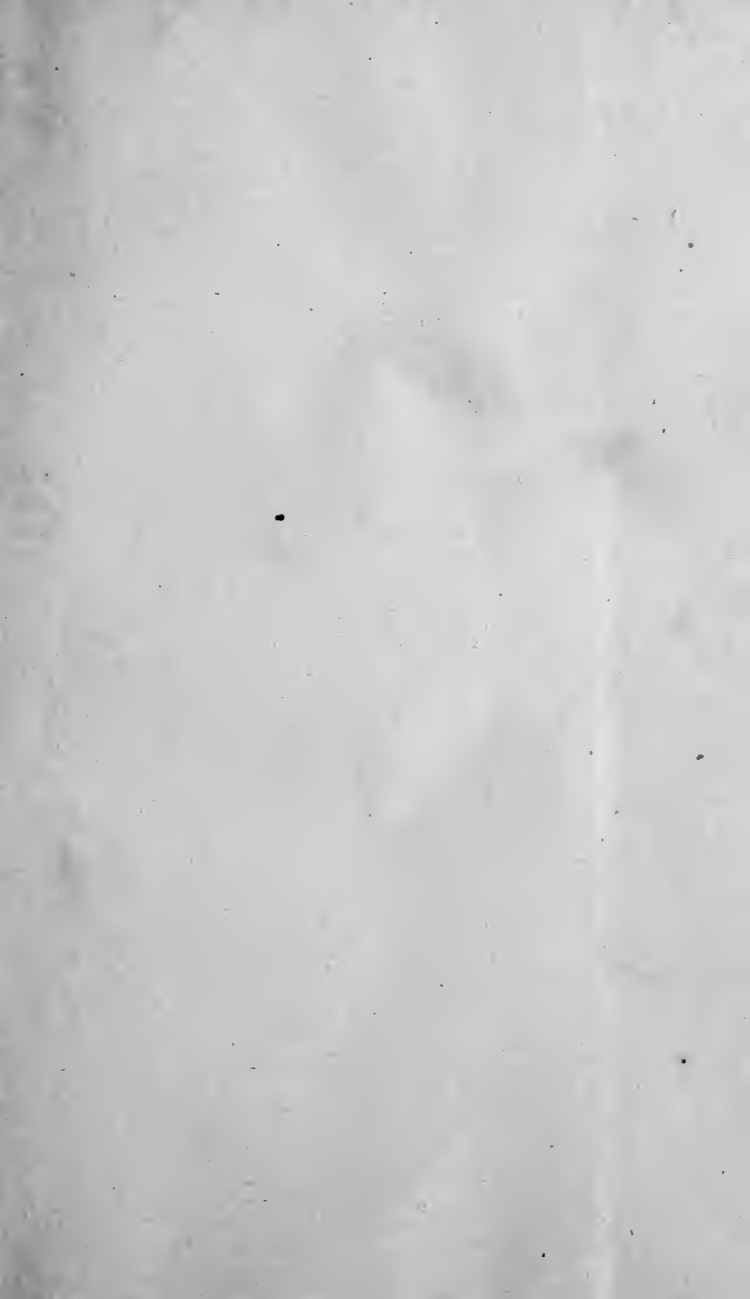
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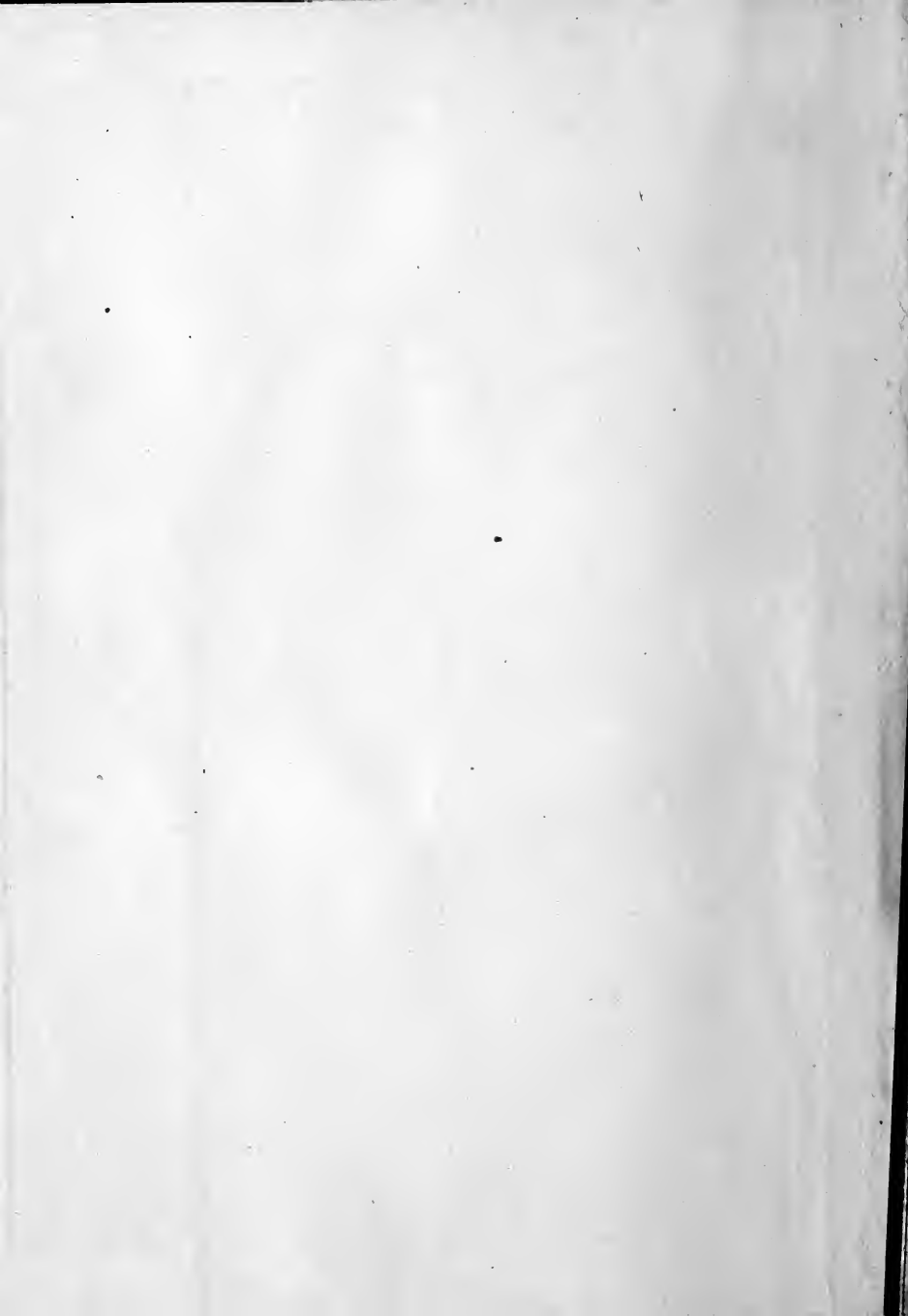
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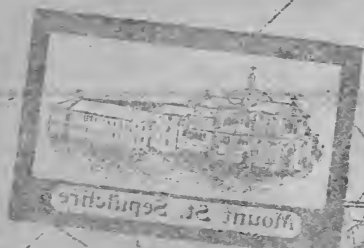
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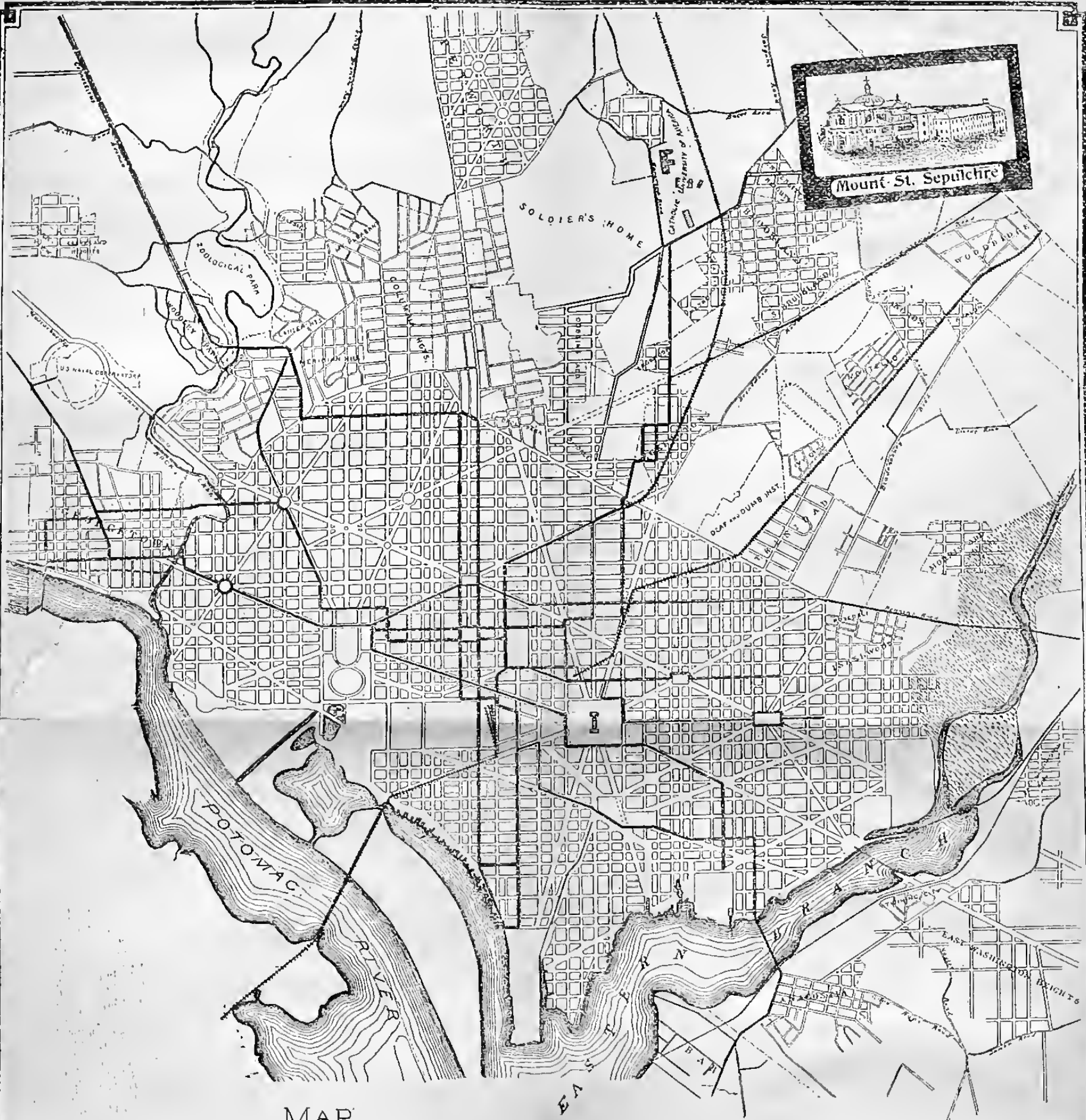












MAP
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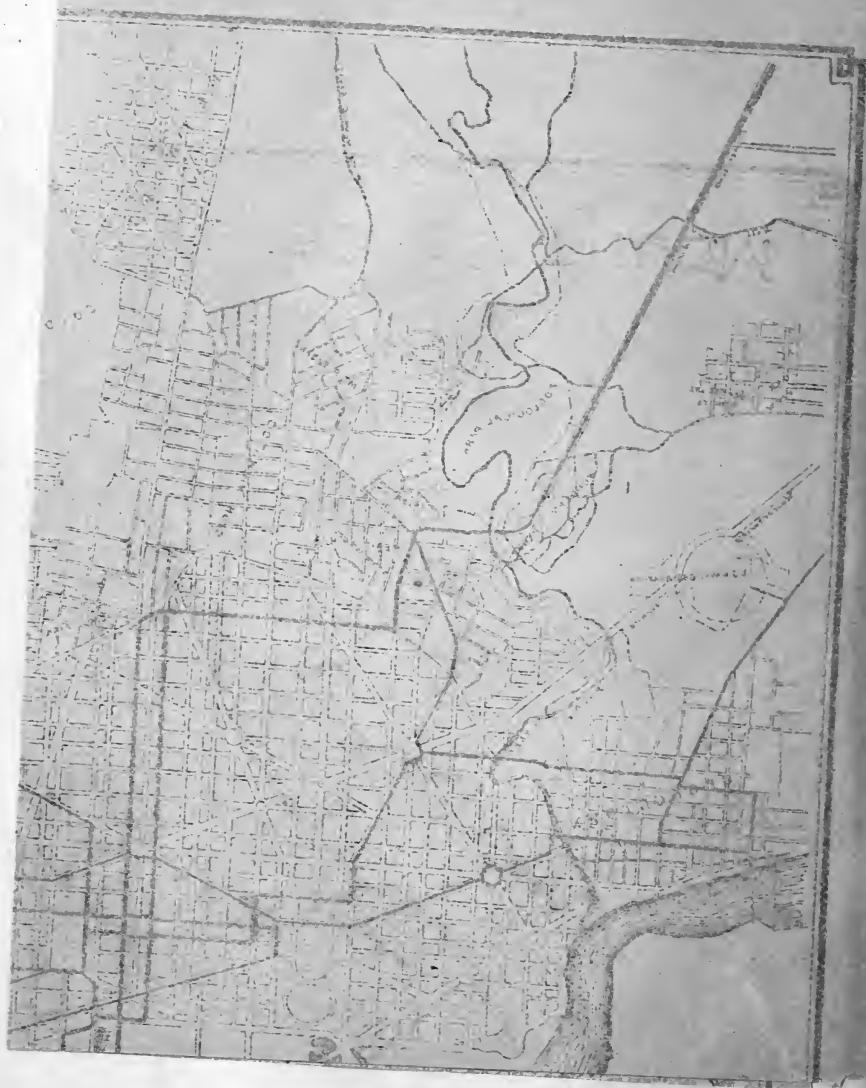
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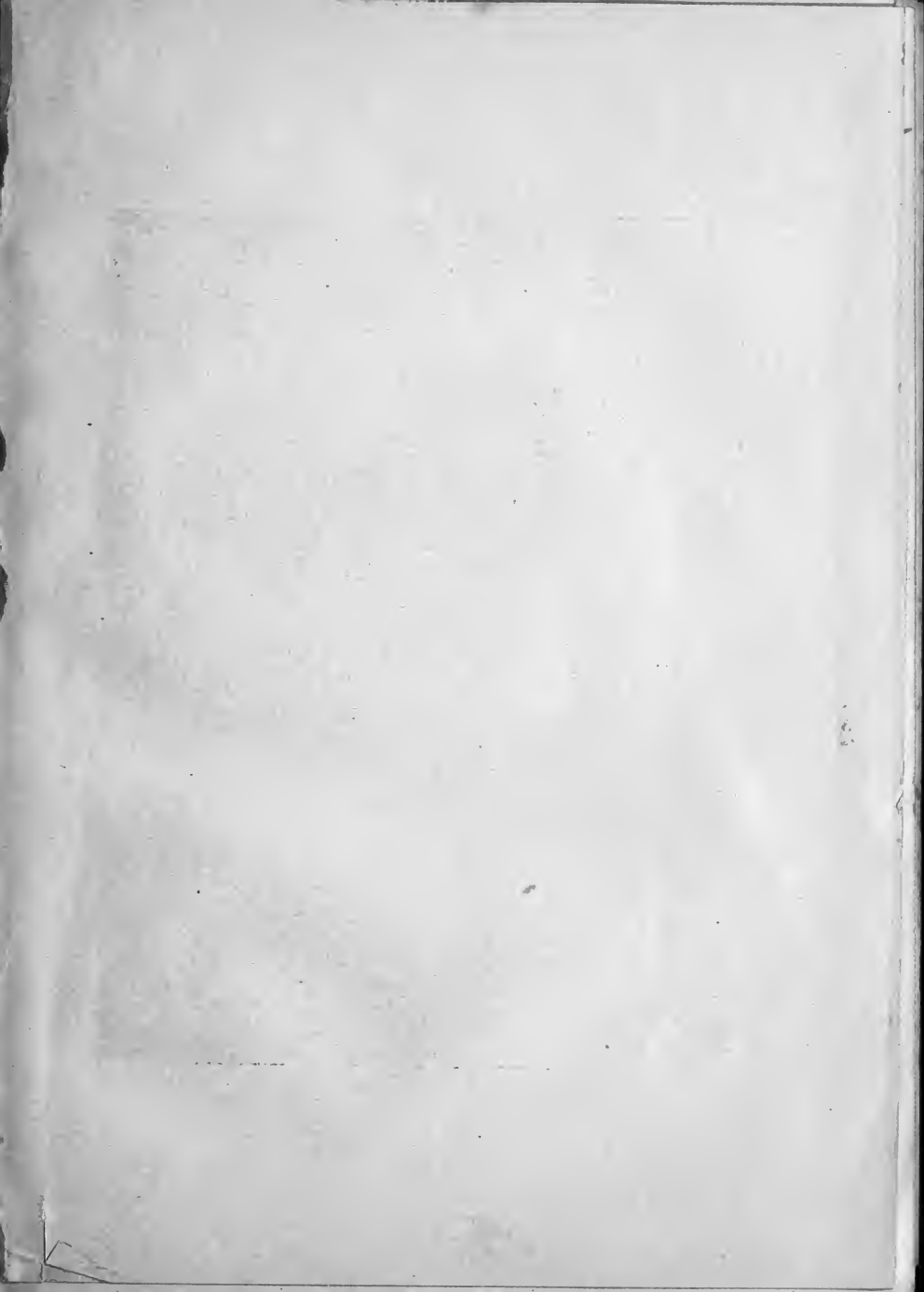
MOUNT ST. SEPULCHRE.

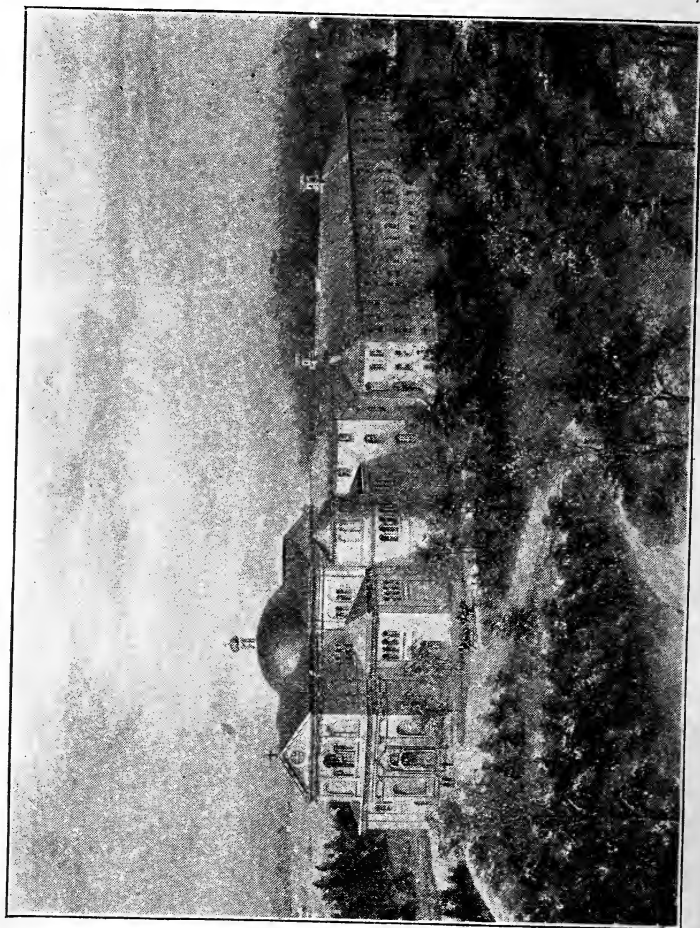
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General View of the Church and Monastery.

Washington, D. C. Mt. St. Sepulchre
" (Franciscan monastery)



Guide to
Mount St. Sepulchre

Together with a
few Facts about
the Order of St. Francis
and its Work in the
Holy Land and in
America

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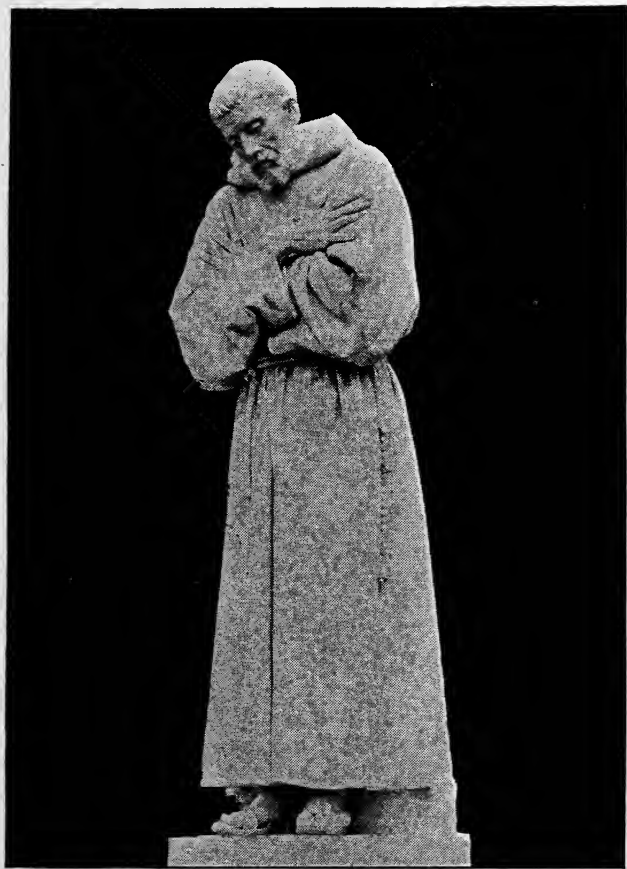


Washington, D. C.

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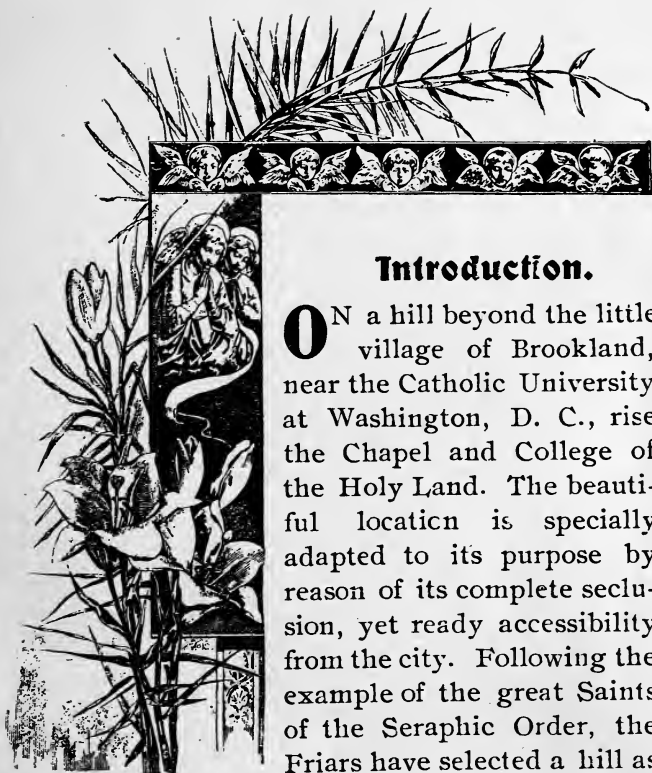
St. Francis, from Statue at Assisi.

Dear Visitor :

This little book will accompany you back into the world, and will remind you of the solitude of Mt. St. Sepulchre. May it often recall to your mind the cherished shrines of our holy religion : Nazareth, Bethlehem, and Jerusalem, where God has manifested His exceeding great love toward men.

Our prayers will ascend to the throne of the Most High for those who have stood in this temple, and in return we beg you to remember in your charity the needs of this House of God, and also the good work which is carried on here for the Holy Land, and the education of missionaries who are destined to live and work in the country which was once the home of Jesus, Our Saviour.

*THE FATHERS OF THE HOLY LAND,
Mount St. Sepulchre,
Washington, D. C.*



Introduction.

ON a hill beyond the little village of Brookland, near the Catholic University at Washington, D. C., rise the Chapel and College of the Holy Land. The beautiful location is specially adapted to its purpose by reason of its complete seclusion, yet ready accessibility from the city. Following the example of the great Saints of the Seraphic Order, the Friars have selected a hill as the site of their new College and have named it Mount St. Sepulchre.

A few years ago no visitor would have thought it worth while to wend his steps to this secluded spot, which was then occupied by an old time mansion of the McCeoney estate. In the first half of the century, according to local

tradition, the place was well cultivated and prosperous. Statesmen, dignified and pompous gentlemen of those days were often guests here and enjoyed the old time hospitality of the generous owner. But after it had passed out of his hands, year after year of neglect and carelessness had wrought its work, and the old place was dreary enough to the eye. The beautiful trees had fallen a prey to the axe of the vandal, the well-cultivated orchard had disappeared and the fields had returned almost to their primitive state, abounding in briars and shrubbery run wild.

Such was its sad aspect when one day a stranger visited it. Impressed as he was with its neglected looks, he could not fail to see the rich possibilities that lay before him. The varied nature of the grounds, the grove on one hand and the slope on the other side, the fertile bottom land ; all this framed by a view of unsurpassed beauty so aroused his admiration that with the Psalmist he exclaimed : " This is my rest forever and ever ; here I will dwell for I have chosen it." (*Ps. 131, 14.*)

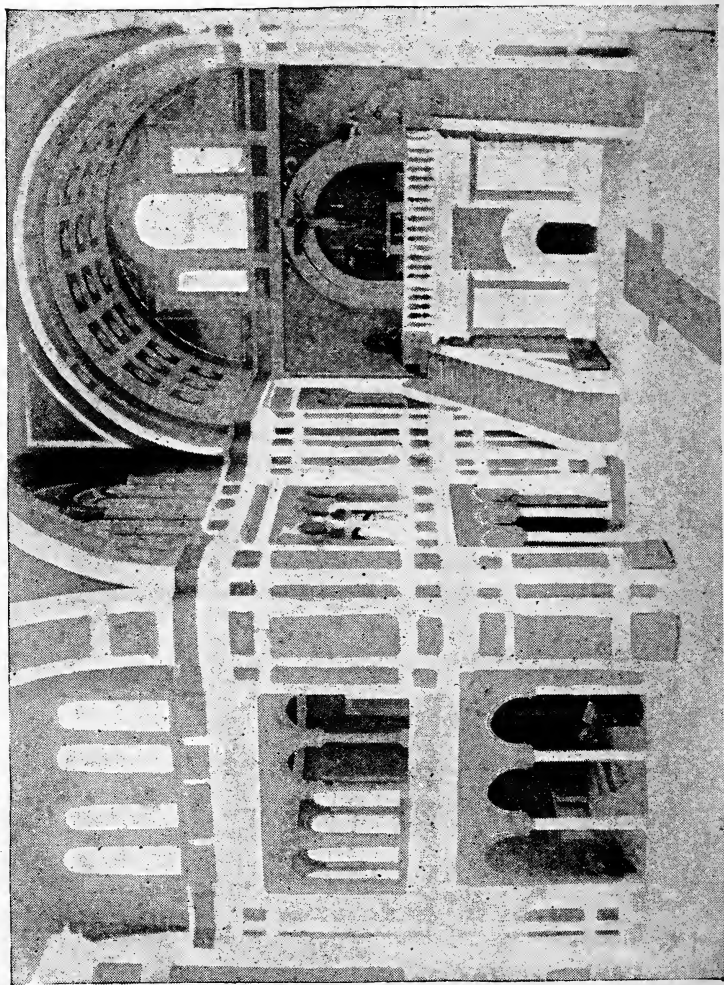
No place was more adapted to raise the mind to God and more fit for a monastery than this ideal spot, where from the hearts and lips of its dwellers a continual incense of prayer could rise,

Retracing his steps the stranger left the lonely hill. But this was not all. Months later the people of Washington were surprised by the news of the sale of the McCeney estate, and rumor had it that it was to become the home of a religious community.

Meanwhile the Holy Father had sanctioned the transfer of the Commissariat of the Holy Land and the foundation of a College for that Mission, His Eminence Cardinal Gibbons had graciously received the Franciscan Fathers into his diocese, and the Catholic University kindly extended a welcome to a new adjunct in that institution.

Then it was definitely made known that the Franciscan Fathers had acquired the lovely spot on the mount, and a few brothers were sent from the Commissariat of the Holy Land in New York to make such improvements as the future needs of the institution would warrant.

Like the pioneers of old, they had to suffer hardships not a few. Alone they were and strangers, poorly furnished with the barest necessities of life, yet they turned eagerly to their task. They divided their time between earnest prayer and hard work. Early in the morning they would trudge through the snow in the face of icy blasts that they might assist at or serve the first Mass in the little village church.



Interior View of the Church.

Under their steadfast toil the desolate aspect of the grounds soon passed away, and in its place a garden, then the vineyard and an orchard appeared. Briars gave way to the onslaught of the plow, and tilled fields sprang up in the wilderness. A view from the hill in the spring of 1899 showed a panorama of carefully arranged fields, well cared for and cultivated and framed by paths and by-ways lined with young trees.

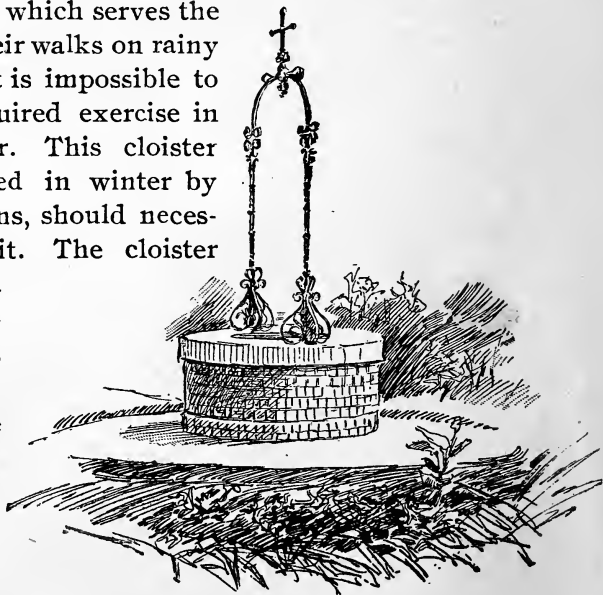
Ground was early broken for the new building which to-day crowns the mount. The outlines of the foundation showed a plan of quite unusual shape, so that the numerous visitors were puzzled to the uttermost as to the meaning of this novel structure. But time passed on, the builders labored, and slowly but solemnly rose the walls of the COLLEGE AND CHAPEL OF THE HOLY LAND.

The scope of the buildings, as the visitor of to-day views them, is two-fold. The College is a Monastery and a missionary institution, which has for its object the harboring and educating within its walls such generous hearts as feel themselves prompted to serve the Holy Land in the Order of St. Francis.

For this reason the College is built on the old monastic plan. It is a large, rectangular building, with a courtyard in the middle, which is

laid out as a garden, as in the old monasteries with walks, flowerbeds and shrubberies. The center is occupied by a cistern of great dimensions, in which the rain water from the roof is collected and stored up against summer droughts. The old oaken bucket reminds us of other days and serves, when it falls back into the cistern with a splash, to move and beat up the water every time it is used. This keeps it wholesome and fresh and provides the needful supply of oxygen, which the modern pump fails to do, being, like many other innovations, lacking in the useful and healthful purposes found in the institutions of days gone by.

The inner courtyard is surrounded on the first floor by the traditional cloister, a broad open gallery, which serves the Friars for their walks on rainy days, when it is impossible to take the required exercise in the open air. This cloister can be closed in winter by glass partitions, should necessity require it. The cloister presents a charming picture and is always a feature of the

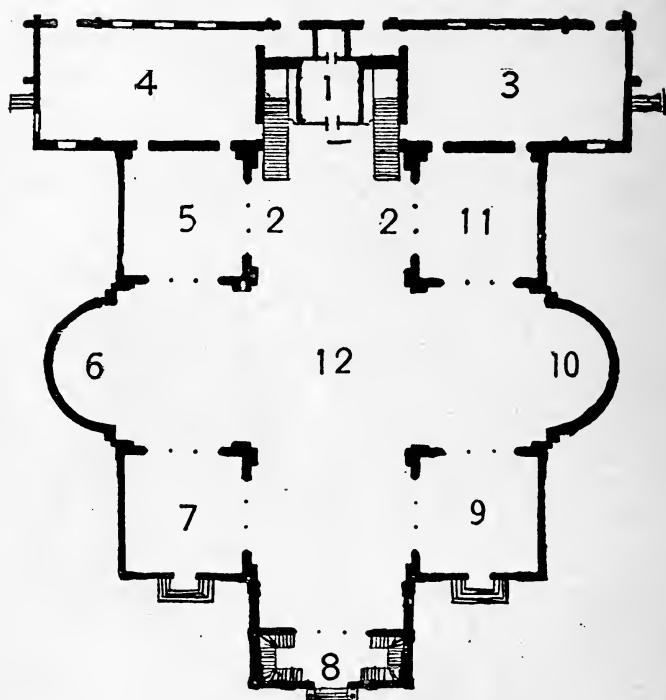


Well in the Cloister.

old monasteries. The restrictions of the Seraphic Rule and the lack of funds have made us desist from executing it in that artistic style found in the old abbeys, where beautiful carved columns and intricate screen work added to the pleasing aspect. The spirit of St. Francis demands strict simplicity and the endeavor has been to follow this to the letter.

The cloister has a counterpart in the basement of the building, with the difference only that it is enclosed and lighted by windows. In the basement are workshops, storerooms for the agricultural products of the grounds, and the kitchen, pantry and cellar.

On the first floor, off the cloister, are the offices of the Commissariat of the Holy Land to the south, the college rooms and study halls to the north and the refectories and recreation rooms to the east.



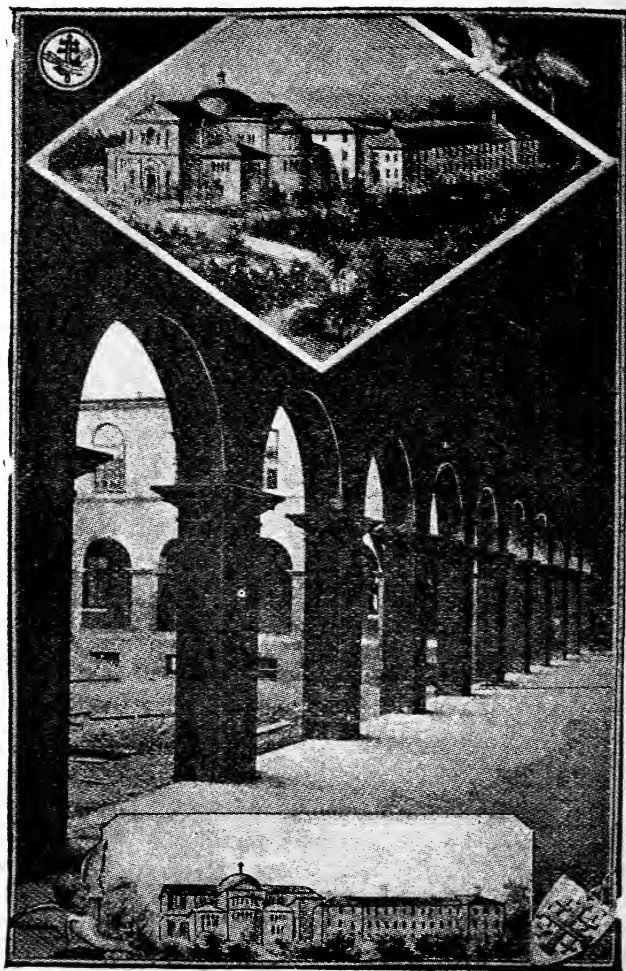
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| 1. The Holy Sepulchre. | 8. Main entrance to Church. |
| 2. Stairways to Mt. Calvary. | 9. Chapel of St. Antony. |
| 3. Sacristy. | 10. Altar of the Sacred Heart
over Grotto of Nazareth. |
| 4. Chapel of Penance. | 11. Chapel of St. Francis. |
| 5. Chapel of the Cenacle. | 12. Center of Church, show-
ing position of Martyr's
Crypt. |
| 6. Altar of the Holy Ghost, | |
| 7. Chapel of Portiuncula. | |

The Architecture of the Chapel and Monastery.

"How lovely are Thy Tabernacles, O Lord of Hosts."
Ps. LXXXIII., 1.

ONE of the characteristics of the building that rises on Mount St. Sepulchre, is the architecture taken from that style which, being inspired by the ancient monuments, has become in Italy the accepted type of religious architecture. For the part of the building which is destined to be the home of the religious and the students of the new college, architecture has produced a special construction which we may call monastic and which was used greatly in the Middle Ages. This has for its object reconcentration and isolation, so that through its material aid, the mind may instinctively be brought to give itself to study, meditation and prayer.

That style of monastery which obtains its highest effect from the great simplicity of its proportions and the majestic sweep of its outlines is especially conspicuous in the inner court, which forms the characteristic part of the whole building. All the ancient monastic buildings, beginning with the Benedictine Monasteries, were built in this style. They developed themselves around a cloister, which not only facilitated communication between the

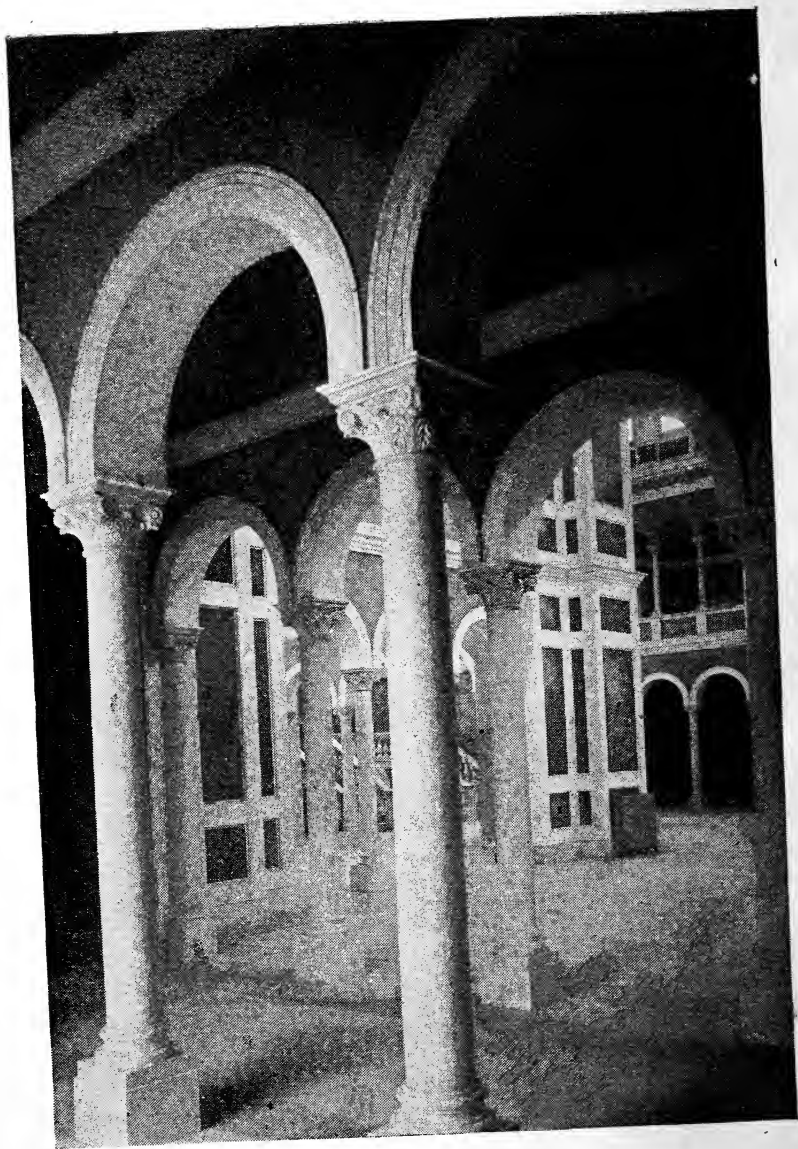


A Glimpse of the Cloister

various parts of the building, but also afforded to the monks a place of recreation when they abandoned for a short time the solitary cell.

On the west side the Monastery is connected with the Church. The latter is separated from the cloister by a large corridor to which seculars are admitted, and which serves as a passage between the Commissariat and the College and the various appurtenances of the Church and Monastery.

The architecture of the Church is based on the general outlines of the Byzantine style, with a slight transition to the Italian renaissance in its details, so that the artistic effects of the great Hagia Sofia and the beautiful Certosa of Pavia have been adapted to Franciscan simplicity. The church is in the shape of a five-fold cross, which was the coat of arms of the Latin Kingdom of Jerusalem, adopted by Godfrey of Bouillon, the large cross forming the main body of the Church and the small crosses being represented by the chapels. The same emblem is reproduced in the pavement of the Church in Venitian mosaic, so that the whole structure, resting on that emblem, declares at once the scope and plan of the institution itself. This cross, which appears again and again in Mt. St. Sepulchre, is symbolic of the Five Wounds of our Lord, and is shown beautifully

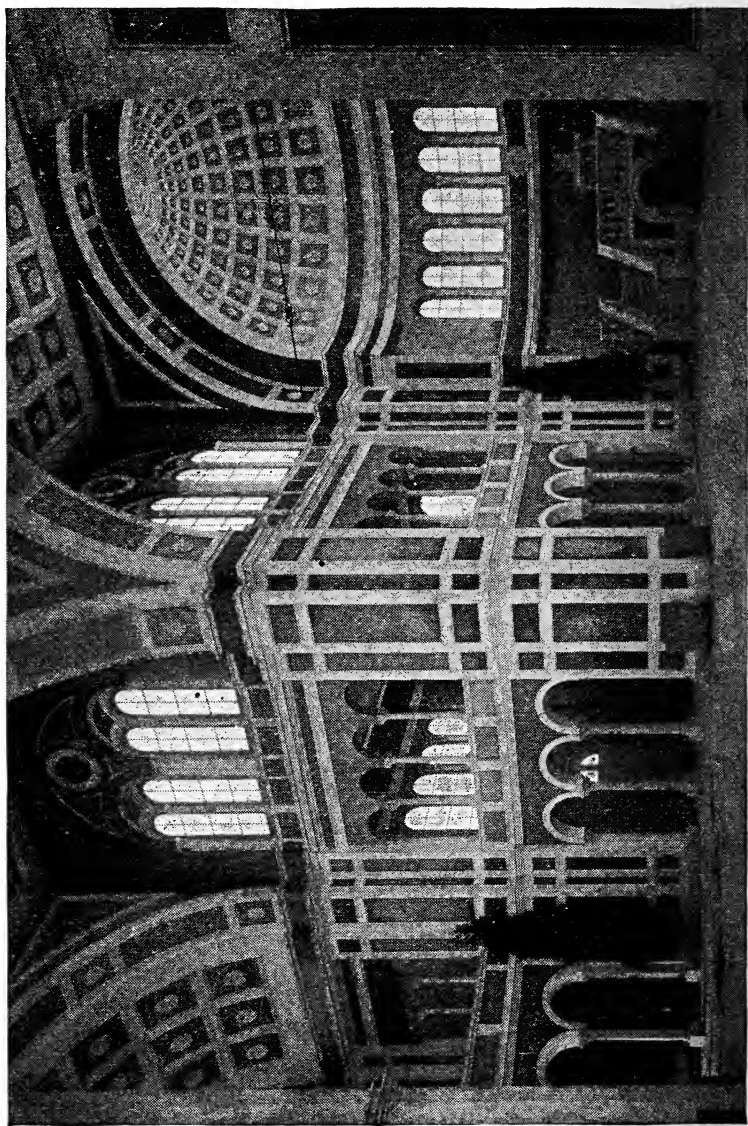


View from the Main Entrance.

on the candelabra before the Holy Sepulchre. It greets the pilgrim as he draws near the church and is never absent from his sight, reminding him continually of the Mission of the Holy Land.

The central aisle of the large cross has at the entrance of the Church a portico which supports a gallery. At the other end is the sanctuary, the point of attraction for which the whole structure has been arranged. The two extremities of the transepts of the Church are closed off by two elegant apses, to which light enters through a series of small arches. The general decoration is principally formed by the eight entrances into the chapels, in which the decoration of the main cross is repeated. This triple arch serves also as a base for the upper arches, which increase the light in the two first chapels and form windows in the two choirs above the rear chapels. These arches again support the upper windows, so that the whole arrangement of rows of columns and arches of various sizes forms an elegant ornamentation of the Church.

The ceiling is partly vaulted and partly flat and is ornamented with panels and rosettes of various designs. It has been already mentioned that the sanctuary forms the main point of attraction of the Church. Indeed, there is to be

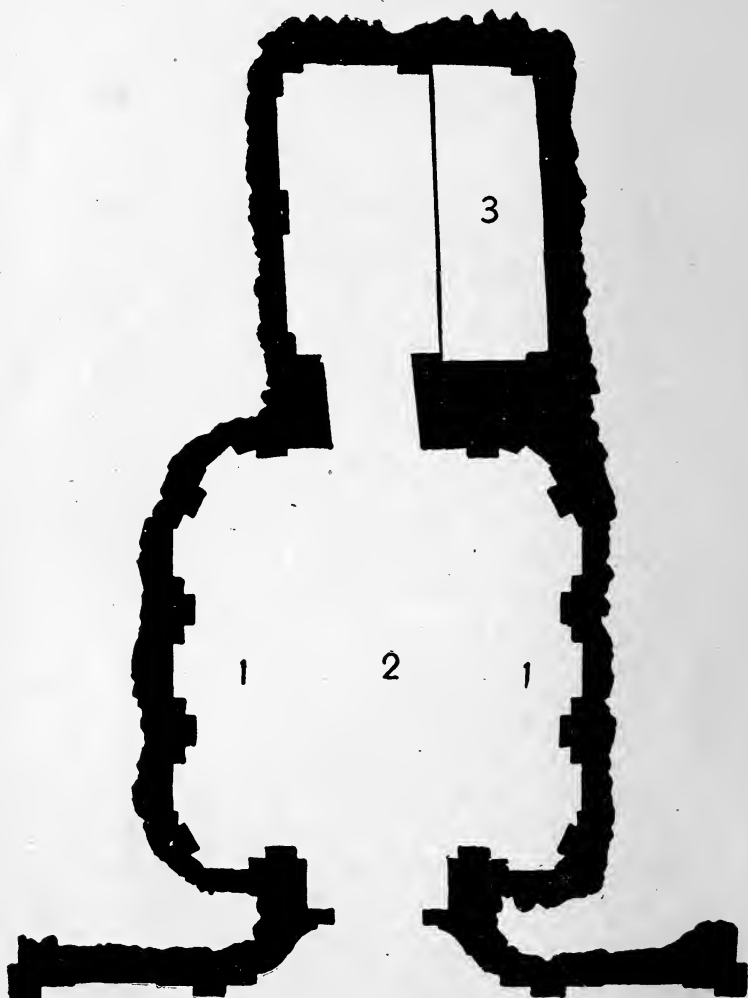


Interior of the Church, looking toward the Altar of the Holy Ghost.

found the Holy Sepulchre, precisely as it exists in Jerusalem, with all its decorations. Two marble stairways one on either side of it lead to Mount Calvary, which forms the high altar of the Church. On the level of Calvary, on both sides of it, are the entrances to the two choirs which are destined for the psalmody of the Divine Office.

In the apses in both extremities of the transepts are entrances to the underground chapels, the one to the right being a reproduction of the Grotto of Nazareth, and the one to the left, of the Grotto of Bethlehem. These two grottos are connected with each other by an underground passage in the shape of the Catacombs of Rome, which has in its centre a crypt in imitation of the ancient sepulchral chambers where an altar was erected over the tomb of some eminent martyr.

From this crypt another underground corridor leads to the subterranean Chapel of the Poor Souls, which is intended for funeral services, and whence two stairways lead back into the Church near the Holy Sepulchre.



Plan of the Holy Sepulchre

- 1. Chapel of the Angel. 2. Stone of the Angel.
3. The Holy Sepulchre.*



The Holy Sepulchre.

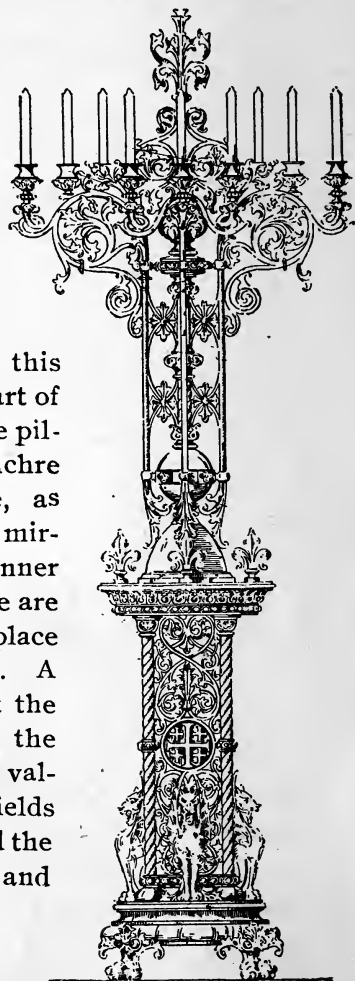
*"And if Christ be not
risen again, then is our
preaching vain and
your faith is also vain.*

*"But now Christ is
risen from the dead, the
first-fruits of them that
sleep.*

*"Thanks be to God,
who hath given us the
victory through our
Lord Jesus Christ."
I. Cor. xv, 14, 20, 57.*

Entrance to the Tomb of Our Lord.

TINSTINCTIVELY, as one enters the church, the eye seeks the hight altar, where stands an exact reproduction of the Holy Sepulchre. Before it burn two handsome candelabra in the shape of the fivefold Cross of the Holy Land, the gift of Benziger Brothers. As the pious pilgrim, who has overcome the many difficulties of the journey, beholds this shrine so dear to the heart of every Catholic, so is the pilgrim to Mt. St. Sepulchre brought face to face, as though in a vision, or a mirage, or through some manner by which time and space are annihilated, with the place where the Lord was laid. A minute ago we stood at the doorway and gazed at the purple hills, the distant valleys and far-reaching fields of America. A step, and the New World is behind us and



One of the Candelabra.

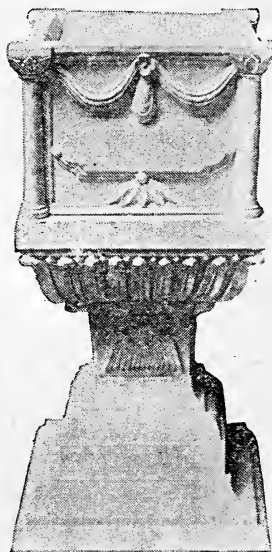


Bas-Relief over door of Holy Sepulchre.

forgotten—for surely this place, whose very air breathes a holy calm and peace can have nothing in common with the busy realms of commerce and the noisy marts of trade we lately came from.

Good friend and fellow-pilgrim, will you not kneel beside me here for the benefit of prayer and make this pilgrimage in the same spirit that you would were you of a truth in the Holy City? The quaint carvings that have met the

eyes of so many generations of faithful Christians are here before us, reproduced by the skillful hand of the artist. The bas-relief, in the Greek style, shows the Saviour standing triumphantly on the open tomb, while on one side the drowsy guards look up to him in wild astonishment, and on the other the angel announces the great tidings to the holy women. Adoring angels add to the scene, in which the sun and moon and stars appear as silent witnesses to the great event. Between the panels to the right and left is a low door that leads to



Stone of the Angel.

the outer room of the Tomb. In the middle of this, supported by a low pedestal, there is a stone called the Stone of the Angel, the original of which, tradition avers, is a fragment of the very stone on which the Messenger of Heaven rested when he told the glad tidings on that glorious Easter morning nineteen hundred years ago. The copy contains a stone from Jerusalem, which, so to say, stands guard



The Holy Sepulchre.

at the Tomb of the Saviour in America.

And now, through another door, lower even than the first, and we have reached the place where the body of our dear Lord was laid. From the ceiling depend memorial lamps and above the place where the Saviour of Men reposed, there is a bas-relief representing the Resurrection, a copy of Raphael, executed by Mr. James F. Earley of Washington, D. C., who made the other relief work in the church. It is a replica of the silver panel that Cardinal Antonelli donated to the Holy Sepulchre. Here the Tomb from which the Saviour rises, contains the tabernacle, which is the Tomb of the Eucharistic God in the Church. Otherwise the room is bare and devoid of ornament. But here one does not seek beauty; the beauty of the spot is the beauty of holiness, the beauty that enriches the bare cell of saint and hermit beyond all the splendors of palaces of kings and emperors. Before this low shelf, sheltered by precious marble, let us pray and meditate on the lessons that the time and place bring to our hearts.

In order to protect the place where the Sacred Body reposed from the touch of profane hands a slab of the most perfect marble was placed over it. Knowing well the greed of the Turks who would gladly seize a stone of so much value,



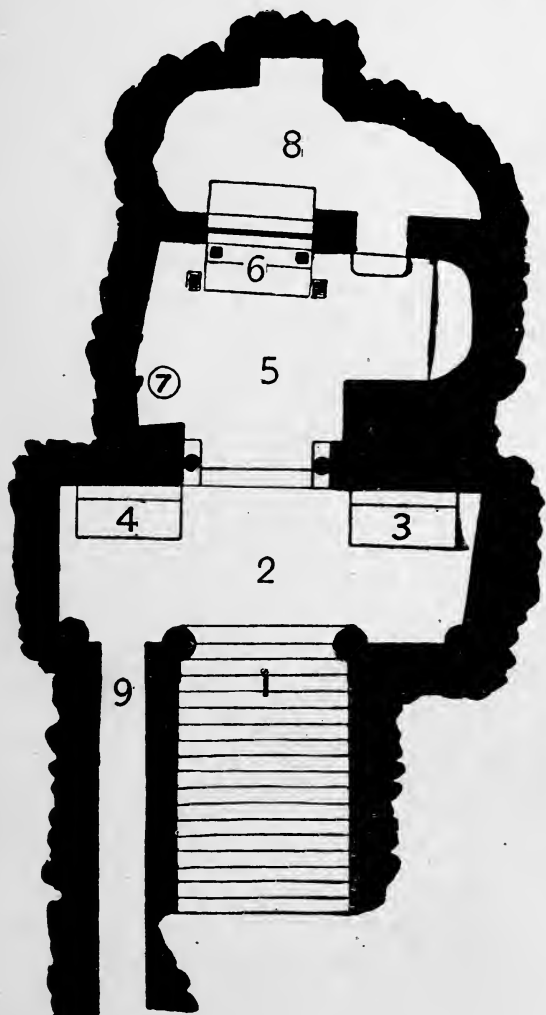
Bas-Relief within the Holy Sepulchre.

cunning workmen cut a crevice in the slab, imitating to a nicety a crack, such as would have resulted had the marble been broken across. The artifice served its purpose well, and, although the crack does not extend all the way through the marble, it remains in the Holy Sepulchre in Jerusalem to-day, where the pilgrim may view it, even as we now see it reproduced before us. "And His Sepulchre shall be glorious." (*Isa. II, 10.*)

And this is, indeed, holy ground. For here come the Fathers of the convent to say Holy Mass, and offer up the Divine Sacrifice. And as the years come and go, countless pilgrims will kneel here to offer up their devotions, inspired to more fervid faith by these striking reminders of the awful Price of our Redemption. It overpowers, it thrills, it fills the heart so full of the divine love that prayer rises to the lips like water from a fountain overflowing.

A few steps, and again we are in the light that dazzles our eyes with its brightness. Surely we must have been of a truth traveling in Jerusalem only a minute ago, for that seems the reality and this the unreal.





Plan of the Grotto of Nazareth.

- | | |
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| 1. Stairway leading to upper church. | 6. Altar of the Annunciation. |
| 2. Chapel of the Angel on site of the Holy House of Loretto. | 7. Broken Column. |
| 3. Altar of St. Gabriel. | 8. Chapel of St. Joseph. |
| 4. Altars of Sts. Joachim and Anne. | 9. Entrance to Catacombs. |
| 5. Grotto of the Annunciation. | |

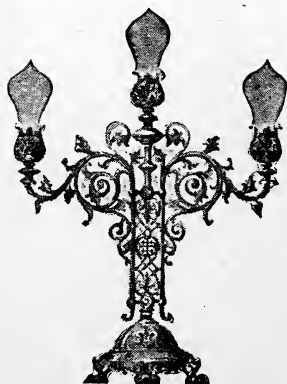
Mount Calvary.

"Bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha, where they crucified him." John xix. 17, 18.

ABOVE the Holy Sepulchre is Mount Calvary, the altar being a replica of the one in Jerusalem. Two steep stairways, one on either side of the Sepulchre, lead up to it. Behind the altar is an impressive group of the Crucifixion, representing our Lord on the Cross, surrounded by figures representing the Blessed Virgin and St. John, the beloved disciple. It is a gift of the Lenne family of Cologne, who wished to erect this monument in America as a perpetual memory of their faith.

To this group belongs the statue of St. Mary Magdalen to the left. Here is the pattern of the penitent sinner, who after her fall, looks to the Cross for mercy and consolation. Ever after

her conversion this penitent one earnestly followed the Saviour, wherefor she was favored with His apparition early on Easter morn, when He spoke to her the memorable words; "Do not touch me, for I am not yet ascended to my



*One of the
Memorial Lamps.*

Father. But go to my brethren, and say to them: I ascend to my Father and to your Father, to my God, and your God." (*John*, xx, 17.)

To the right a beautiful *Pieta* denotes the place where, after the descent from the Cross, the lifeless body of the Saviour rested in the arms of His sorrowful Mother. It is a gift of Mrs. Helen Dannemiller-Neuhausel, a member of the first American Catholic pilgrimage, in memory of her visit to the Holy Shrines.

Here the Church places the doleful words of Jeremiah on the lips of the Mother of Dolors: "O all ye that pass by this way attend and see if there be any sorrow like to my sorrow." (*Lament of Jeremiah*, i, 12.)

The platform of Calvary corresponds in height with the elevation of that holy place in Jerusalem from the level of the basilica. The vault covering the sanctuary has been omitted in order to obtain light from above, where instead a stained glass window will represent the Eternal Father looking down



Pieta.

in sorrow on His Divine Son, who offered Himself for the sins of the world.

At either side of Calvary doors lead into the choirs, closed to visitors, where the religious gather to recite the Divine Office, which is psalmodized or chanted, according to the solemnity of the occasion. The solemn performance of the Divine Office is one of the foremost of monastical institutions, the praise of God being regarded among the chief occupations of the religious.

The altar is of the usual Greek style, and covers the place where the Cross was planted. Pilgrims from all the world have bathed with their tears this holy spot in Jerusalem, which was saturated with the blood of the Lamb.

To the right is a rent in the rock, which reminds of the words of Holy Scripture : " And behold, the veil of the temple was rent in two from the top even to the bottom, and the earth quaked and the rocks were rent." (*Math. 27, 52*)

The Grotto of Nazareth.

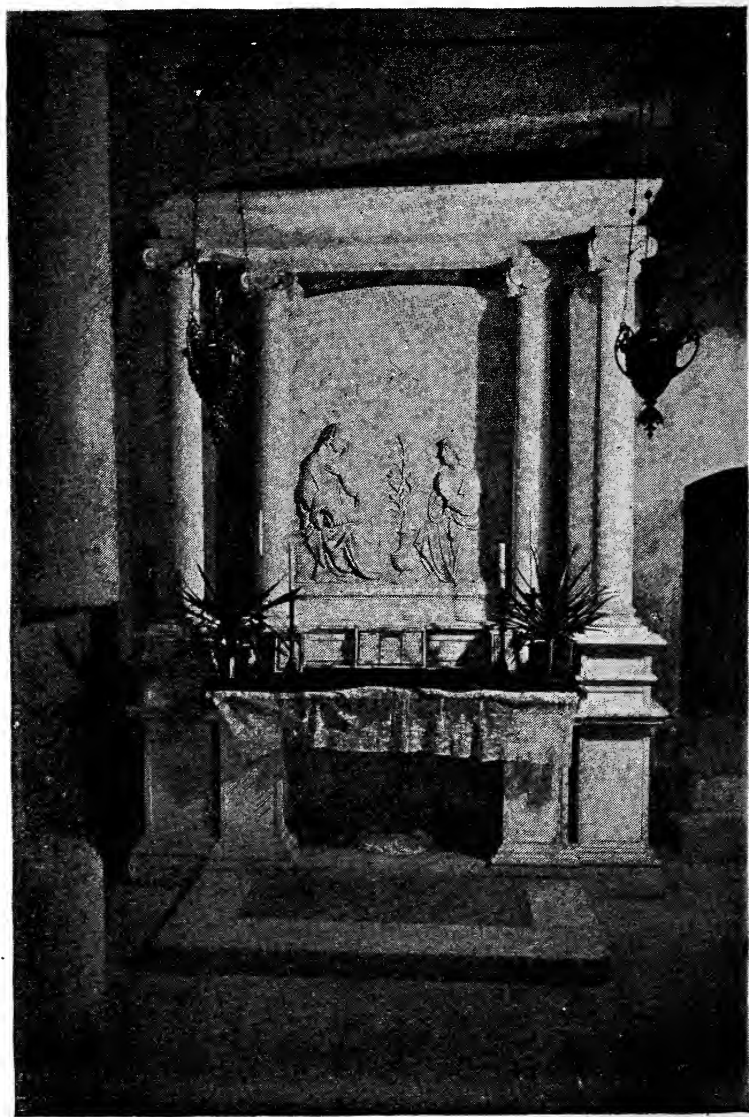
"And He went down with them and came to Nazareth and was subject to them." Luke II., 5.

From Jerusalem to Nazareth—not, indeed, by the tiring journey over the barren hills and dales of Palestine but by a few steps across the Church to the apse at the epistle side of the Chapel. Here a broad stairway leads down to the Grotto.

Descending the stairway we notice on both sides of the wall a horizontal bar surmounted by a circle. They denote the limits of the foundation of the Holy House, which was transported by the hands of angels first to Tersate in Dalmatia in the year 1291, and then a few years afterwards to Recanati and Loretto, where it has remained ever since.

The foundations were found in 1620, when the Fathers made excavations at Nazareth for the purpose of building a new church over the Shrine. Measurements show that the dimensions of the foundations tally exactly with the walls of the Holy House at Loretto.

According to tradition the house wherein the Holy Family lived consisted of one single room and it was built against a natural cave, with which it was connected by an opening. This is quite a usual arrangement in the houses



Altar of the Annunciation.

of Nazareth. Tradition also relates that the Blessed Virgin was engaged in prayer in the Grotto when the angel appeared to her from the opening of the room.

A charm of poetry surrounds the name of Nazareth. The message of the angel, the mystery of the Incarnation, the boyhood and youth of Jesus, the hidden life of the Holy Family, the workshop of St. Joseph, all these subjects come to one's mind, when the little town in Galilee is mentioned. From there the Ave Maria resounded over the entire world, and re-echoes daily from the lips of millions of devout Christians.

With these sentiments we now approach the Grotto that brings to our minds the place where the Word was made flesh.

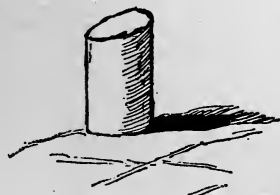
In the open space first entered, which is known as the Chapel of the Angel, there are two altars, the one to the left hand being dedicated to the Archangel Gabriel and the other to St. Joachim and St. Anne.

Descending two steps we are before the altar of the Annunciation, which in Nazareth marks the very spot where the Archangel declared unto Mary that she would become the Mother of the Saviour. Underneath and in front of the altar the Cross of the Holy Land is set and at the bottom of the altar, just below the mensa, a



stone from Nazareth indicates the place of the Annunciation. The altar piece, representing the mystery of this holy place, is a copy of Luca Della Robbia's work, by Mr. James F. Earley.

At the left of this altar is seen the reproduction of a curious feature of the original chapel, a fragment of a granite column depending from the roof, a shaft of the ancient church. After



A fragment of a granile column.

the fire of 1638 the Mogrebins (Africans) in search of hidden treasure, cut the column in two, leaving the upper part suspended from the ceiling. A portion of another shaft has been placed under this to prevent anyone passing under it.

At the epistle side of the Altar of the Annunciation a doorway opens into a chapel which contains an altar dedicated to St. Joseph fleeing into Egypt. A part of this Grotto was repaired by mason work, as shown by the reproduction we see before

us. At Nazareth a passageway leads from the Grotto into an interior cave called the Kitchen of the Blessed Virgin. The entrance has only been indicated here.

So careful has the reproduction of this Holy Shrine been made, that one even sees before him the facsimile of the bench on which the Turkish sentinels sit while mounting guard in the Grotto at Nazareth.

From the Chapel of the Angel a door on the

right-hand side leads into a passage, dark narrow and winding and decorated with recesses, such as are found in the Catacombs in Rome. This brings us to



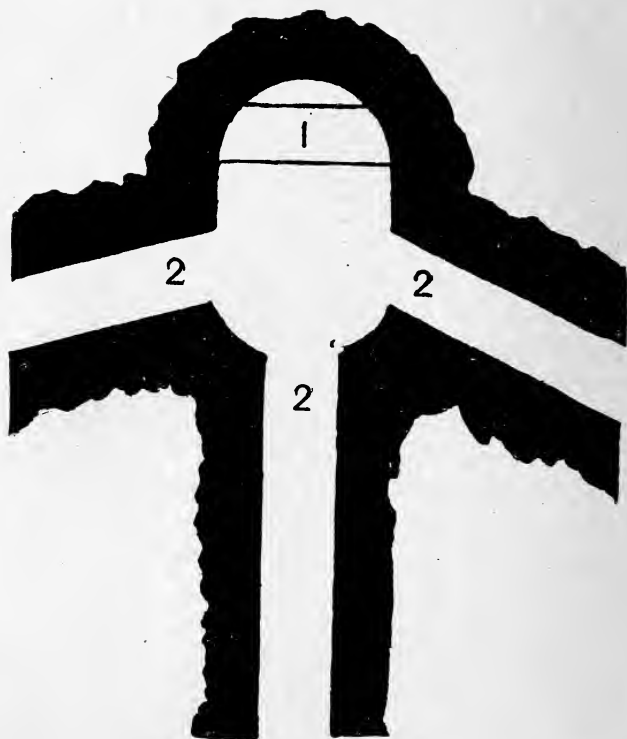


Symbolical Fresco.

The Martyr's Crypt.

"I saw under the altar the souls of them that were slain for the Word of God." Apoc. vi., 9.

This is a subterranean Chapel, circular in form, and a perfect reproduction of one of the many Chapels to be found in those labyrinthine hiding places of the early Christians. The body of St. Benignus, brought from the Roman catacombs, finds here a resting place under the altar. It was transferred from the cathedral at Narni to Mount St. Sepulchre, where it will receive the veneration of the faithful, who, descending underground, will remember amid how many persecutions and



Plan of the Martyr's Crypt.

- 1. Altar of St. Benignus.*
- 2. Entrance to the Catacombs.*

hardships the first Christians professed their faith.

The crypt is directly under the centre of the dome of the Church.

The decorations are in the ancient style of the Catacomb decorations by Mr. Chas. C. Svendsen, a well-known artist of Cincinnati, who some years ago visited Rome and the Holy Land. The decoration in the niche represents the Saviour raising His hand in blessing. The figure to the right is St. Stephen, the first martyr of Jerusalem. The one to the left St. Benignus. The picture of the Saviour is surrounded by a series of symbolical figures.

The symbolism of the early Christian Catacomb pictures had a deep religious meaning, and the symbols introduced in this fresco, copied from the originals in the catacombs of Rome, are examples of the more important



ones. Beginning with the left lower corner they are :

1. The Peacock or Phoenix, the emblem of the resurrection of the body.

2. Alpha and Omega, the beginning and the end.

3. The Anchor, the symbol of hope, and the Fish and Rings, symbols of the sacrament of marriage.

4. The Church emblemized as a tree bearing fruit, and sheltering a lamb.

5. The White Dove, symbol of innocence.

6. The central design, symbol of the Christian triumph over sin and temptation.

7. The Dove bearing the olive branch, symbol of peace.

8. The Banner of Christ conquering evil; the reptile and the inscription, " In this sign thou shalt conquer."

9. The Hand, holding tablet on which



appears this inscription: "You will live," a symbol of steadfast faith.

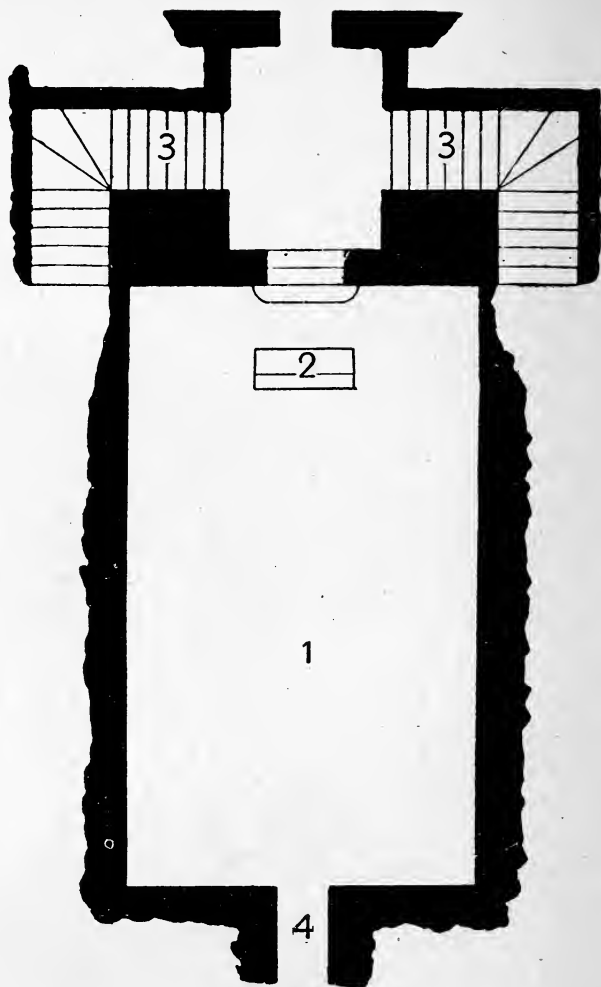
10. The Fish, symbol of baptism.

11. The Holy Trinity.

12. The Lamb, symbol of Christ standing above the four fountains, the four Gospels from whence flow the waters of salvation: "The water that I will give him shall become in him a fountain of water springing up into life everlasting." (*St. John iv: 14.*)

From this crypt a short passageway leads to another chapel lighted by a glass flooring in the Church above. This large and roomy enclosure is





Plan of the Purgatory Chapel.

- 1. Chapel dedicated to the Holy Souls.*
- 2. Altar of the Holy Souls.*
- 3. Stairway leading to upper church.*
- 4. Entrance to Catacombs.*

The Purgatory Chapel

DEDICATED TO

The Poor Souls.

Here will repose the bodies of those who die in the convent, before they are taken away for burial.

Here also will be offered the Sacrifice of the Mass for the deceased benefactors of the Monastery. An altar of black marble will be placed in this Chapel and an appropriate relief imported from France will bring before the mind of the pious visitor the sufferings of those who are detained in the ante-room of heaven until they have atoned as though by fire for the lesser faults and shortcomings that keep them from appearing before the Throne of God. It is as though



we hear their pitiful supplication : " Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me." (*Job 19-21.*)

This Purgatorial Chapel is in a special way calculated to make us think of death, the inexorable enemy of mankind, who was brought into the world by sin ; but also the great liberator from all the woes and troubles of the earthly life. Death is a terror to all, he spares no class of society, no age, no sex, no calling in life, no spiritual nor temporal authority. Suddenly and without warning death comes to men without regard to circumstances ; the individual that is summoned must obey the fatal call and begin his march to the grave.

But death, so formidable to the worldling, who has set his heart on the treasures and pleasures of this life, becomes a warm friend and a welcome liberator to him who considers this visitor in his real quality as a messenger of God. Death leads on to resurrection. From this vale of tears death transports us into the realms of eternal bliss.

Can there be any more welcome friend than the one who delivers us from bondage and suffering ? Would the sick man not look up with gratitude to the physician, who in one



In the midst of life we are in death.

moment could cure him of his ailments and re-instate him in perfect health?

Death therefore is our greatest friend, if we treat him as such and try to become familiar with him. We must look upon him no longer as the executioner from the garden of Paradise, but as the friendly messenger of God, who is sent to invite us to the heavenly banquet. All that is necessary is that we always be prepared to meet him. We must learn to look forward to his coming with a sort of yearning ; we must study him and his ways, the possible time and place of his arrival and the way of receiving him.

This is a very serious affair which most men never study. They learn all the sciences of this world, they are great in life, but very few learn how to die well. This science, which is only taught in the school of Christ Crucified, is one of the chief objects of religious life, and it is therefore well befitting that the Monastery possess here, so to say, a class room and lecture hall of its own, where by object lessons the religious, and others who wish it, may be initiated into the principles of a happy death, where illustrative scenes represent to our mind, not only the terrifying features, but also the consoling and even the gladdening character of



this despised and misunderstood angel of the Most High.

They show how disobedience has called death into the world, "Wherefore as by one man sin entered into this world and by sin, death, and so death passed upon all men in whom all have sinned." (*Rom.* v. 12). How only the sinner needs fear him. "The death of the wicked is very evil and they that hate the just shall be guilty." (*Ps.* 33-22). How even the Son of God has bowed to him, but through his glorious resurrection has rendered him harmless. "O Death, where is thy victory, O Death, where is thy sting?" (*I. Cor.* xv. 55), and how thus death has become a source of consolation to the just. "Blessed are the dead, who die in the Lord." (*Apoc.* xiv. 13).

This study of death is of great advantage to every Christian, and therefore we see that the Saints have used to advantage the two great books of death: The Crucifix and the Skull. At the end of life, when death sweeps away crowns and ermine, treasures, palaces, the rich garments and the tatters of the poor, into one grave, those who have studied the science of dying will be the wisest in the end. "We fools esteemed their life madness, and their end without honor." (*Wis.* v. 12.)

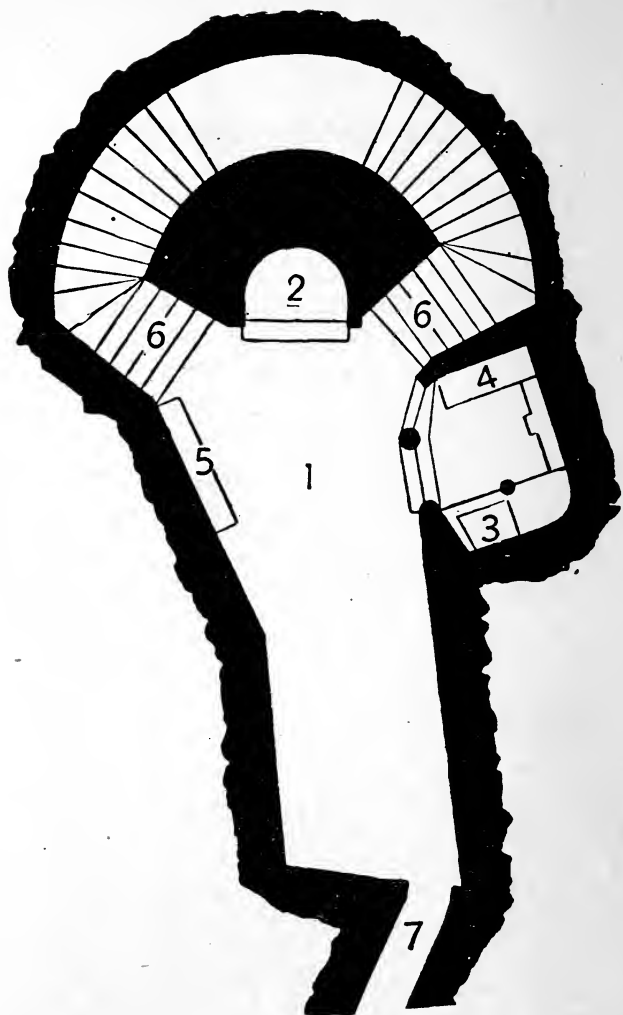
Just as the astronomer gazes through his tele-

scope into the starry world above and discovers wonders invisible to the naked eye, so the saints bent on unraveling the mysteries of eternity discover through the dark tunnel of death those beautiful shores of which the Apostle says :
" But as it is written : that eye hath not seen, nor ear heard, neither hath entered into the heart of man, what things God hath prepared for them that love Him." (*Rom. v. 12.*)

Returning to the Martyr's Crypt, we take the catacomb passage to the right and follow it until we reach



Requiescat in Pace.



Plan of the Grotto of Bethlehem.

- | | |
|----------------------------------|----------------------------------|
| 1. Grotto of the Nativity. | 6. Stairway to the upper church. |
| 2. Altar of the Nativity. | 7. Entrance to the Catacombs. |
| 3. Place of the Manger. | |
| 4. Altar of the Magi. | |
| 5. Bench of the Turkish Soldier. | |

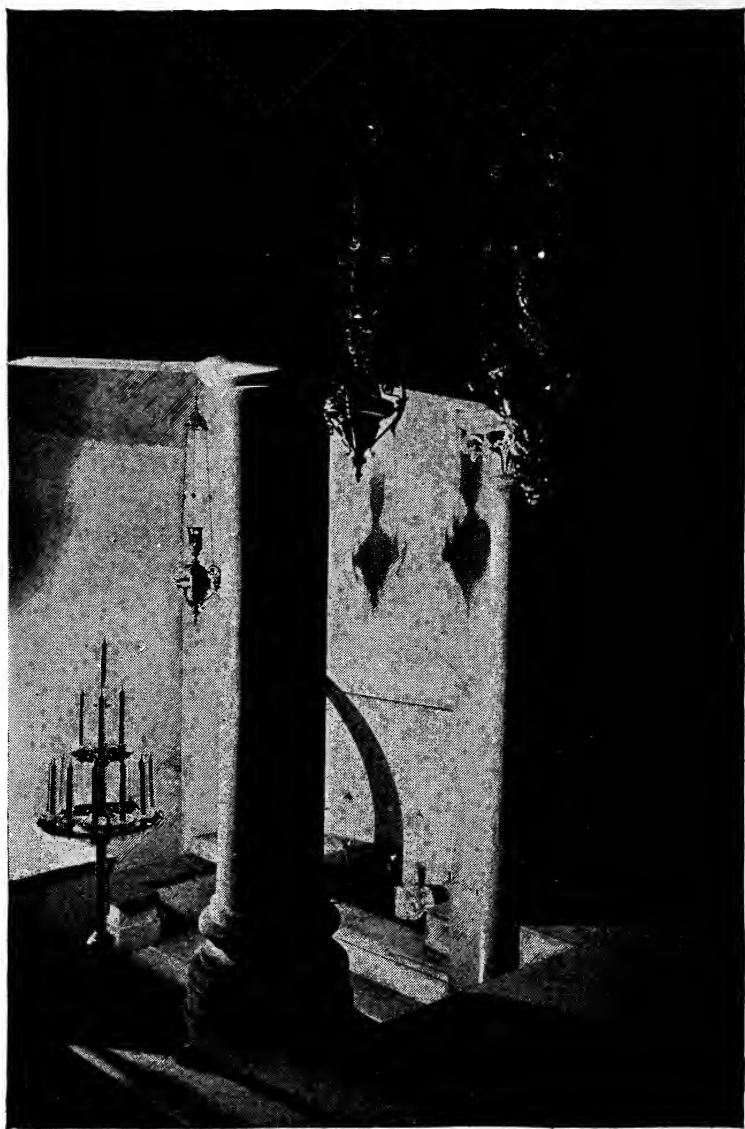
The Grotto of Bethlehem.

"Joseph went up from Galilee out of the city of Nazareth into Judea to the city of David which is called Bethlehem, because he was of the house and family of David."
Luke II., 4, 5."

HERE we see before us in a semicircular niche between two stairways, the sacred Shrine, with a silver star set in the marble of its flooring, precisely like the one that in Bethlehem marks the holy spot where our Lord was born. Around the silver star is this inscription in Latin: "*Hic de Virgine Maria Jesus Christus natus est.*" "Here Jesus Christ was born of the Virgin Mary." Above it burn votive lamps day and night, the offerings of pious benefactors. A large marble slab forms the altar table, and in the niche we see a relief figure of the Infant Jesus.

The scene of this august event is here just as the traveler of to-day beholds it, with even the stone bench whereon Turkish sentinels sit reproduced, as is the case in the Grotto of Nazareth, though of sentinel there is here no need, and the altars we now kneel before are not in the hands of the infidel.

Turning to one side we come to a cavern hollowed in the rock, which is reached by descending a step. This is the Place of the Manger, where the Infant Jesus was laid, wrapped in



The place of Manger.

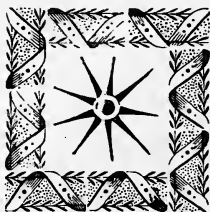
swaddling clothes, by His Holy Mother. It is but a little niche, hewn in rock, for the purpose of feeding the cattle, for here a wooden manger was built. "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (*St. Luke, ii., 7.*)

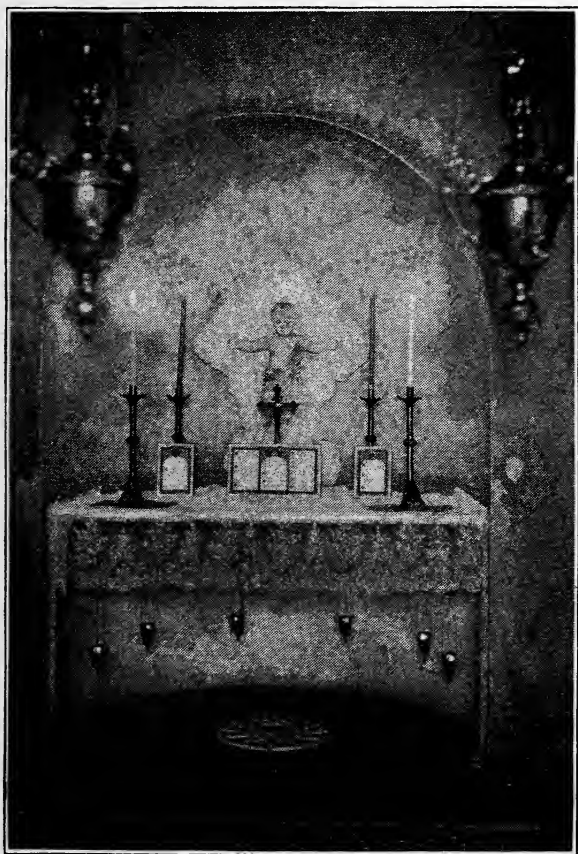


Here it was that the shepherds hastened to pay their homage to the Divine Child. We do so likewise by venerating here a beautiful figure of the Infant Jesus, which was blessed in the original place of the manger at Bethlehem. Here, too, it was that the wise men of the East, Caspar, Melchior and Balthasar, bowed low in adoration. The place where they knelt is marked by an altar, known as the Altar of the Wise Men. Beyond these three shrines and their decorations there is nothing more in the Grotto, which is empty and bare. The two stairways leading from the crypt to the Church above will re.

mind all those who have been in Bethlehem of the Latin and Greek stairways in the Church of the Nativity, which they here reproduce.

On returning to the upper church by the stairway, we arrive in the transept, which at both ends is rounded off into apses. Opposite, just over the Grotto of Nazareth, is





The Altar of the Nativity.

The Altar of the Sacred Heart.

"Behold the Heart which has loved men so much."

Words of our Lord.



The devotion to the Sacred Heart is as old as the Church. After the death of the Saviour a soldier pierced this Sacred Heart with a lance and blood and water flowed from it, wherefore the Church adopted the custom of mixing a few drops

of water with the wine prepared at Mass for consecration.

But the first manifestation of the Sacred Heart took place in the Cenacle, when our Lord invited Thomas, the incredulous disciple, to place his fingers into the wound of His side.

An altar was erected to this mystery in the Church of the Cenacle on Mount Zion, which is now, unfortunately, in the hands of the Turks. We commemorate on this altar of our Chapel the mysterious manifestation of the love of the Sacred Heart toward human mankind, and we propose to offer special prayers and holy sacrifices here for the numberless thousands of souls who have fallen from the faith of Christ and



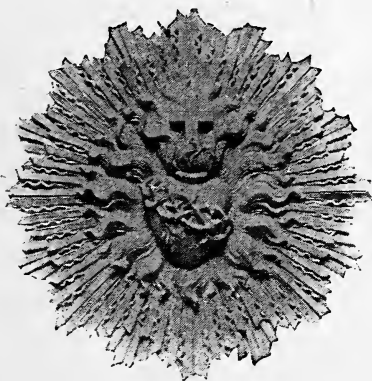
St. Francis and Bl. Margaret Mary.

who, as at the time of our Lord, live in the darkness and shadow of death.

Our Holy Father has ordered that all the parishes of the world be consecrated to the Sacred Heart. This devotion has always been a chief feature in the Seraphic Order. In the year 1874 the entire Franciscan Order was solemnly consecrated to the Sacred Heart of Jesus. The manifestations of the Sacred Heart of Jesus to the children of St. Francis reach back to the very beginning of the Order. One day, as St. Antony of Padua was at prayer in the solitude of Mount St. Paul, Mary Immaculate appeared to him and, showing a crowned heart on which was imprinted the image of Jesus Crucified, girt with the Cord of St. Francis, said : "Look up, Antony, and behold the arms that I have carried in my heart ever since my Divine Son suffered on the Cross for the salvation of the world. Whoever adores my Son under this representation shall be preserved from all misfortune, spiritual and bodily."

Another time the Sacred Heart appeared to the Blessed John of Alverna. Our Lord was seen by him walking before his little hermitage, and from his Sacred Heart the Blessed John saw rays of light darting that illuminated all the forest. He kissed the hands of Jesus lovingly and the Sacred Heart gave out an odor so

sweet and so penetrating that for many years afterwards the wood and the place where our Lord walked remained richly perfumed. In testimony of this prodigy, the pilgrim of to-day can see the pathway of the Sacred Heart, for though all



the mountain round about is covered with a rich verdure, the path is bare and naked, as though the flames leaping from the Divine Heart had burned all about it.

And last of all, the grand manifestation of the Sacred Heart to the Blessed Margaret Mary Alacoque is not without a special intervention of the Seraphic Order. All the world knows that our Lord gave to His blessed servant, as a special protector, our Seraphic Father, St. Francis of Assisi, and history tells us that at the moment when the Blessed Margaret "went to reveal to the world the pierced heart of Jesus Christ," God sent a disciple of the Stigmatized of Alverna, who should direct her, admit her at once to a daily communion, and remove the obstacles which her brothers sought to place in the way of her entering the religious life.

St. Antony of Padua deserves no less than St. Francis of Assis to be called "the favorite of the Sacred Heart." Three centuries after his death the Ven. Jane Mary of the Cross describes a vision she had on the feast of St. Antony, in which our Lord opened the wound in His Heart, and this Heart, all radiant with light, attracted and seemed in some sort to absorb the soul of St. Antony as the light of the sun absorbs all other light. "In the Heart of Jesus the soul of the Saint appeared to me like a precious gem of radiating brilliancy, which filled all the cavity. * * * Then Jesus took this lustrous gem in His Heart and presented it to His Heavenly Father, who caused it to be admired by the angels and saints."

In the transept directly opposite the altar of the Sacred Heart is

The Altar of the Holy Ghost.

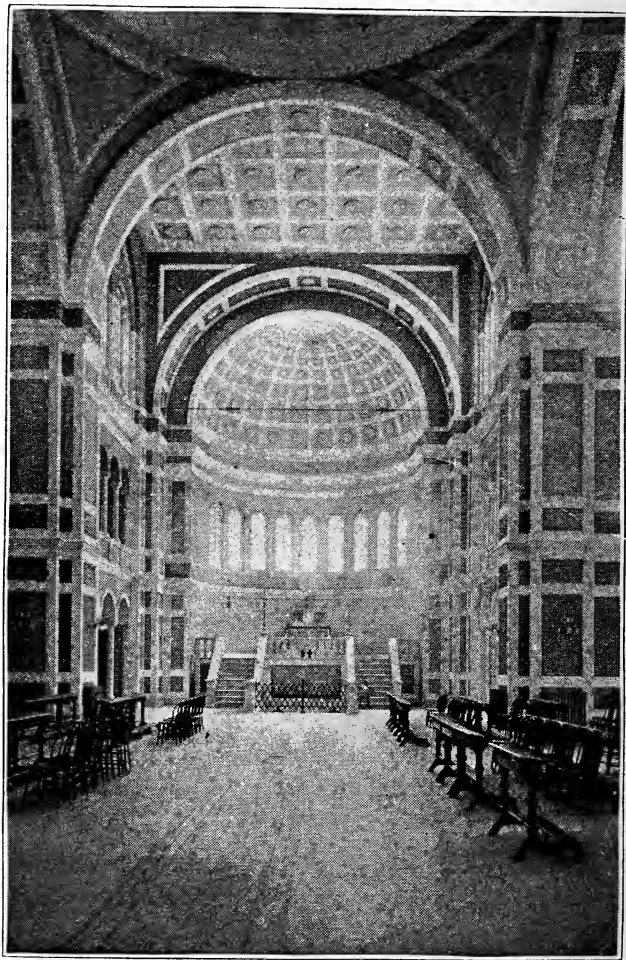
"The holy men of God spoke inspired by the Holy Ghost." 2 Peter, 1, 21.

The day on which the Holy Ghost descended upon the Apostles has ever been looked on as the birthday of the Church. This memorable event took place in the Cenacle on Mount Sion, and is commemorated by the feast of Pentecost.



The Holy Ghost inspired the Apostles with that spirit of faith and fortitude that made them to think nothing of persecution and torments and even of death. The same Holy Ghost instructed them with the gift of languages, so that they were able to talk to men of all nations.

Our College being a missionary institution, it must draw from the fountain of that Spirit which filled the world. Our missionaries, like so many Apostles, must go out and carry the fire of the love of God into the bosoms of the infidels; they must speak to them in foreign languages; they must work for the reunion of



The Church as seen from the Altar of the Holy Ghost.

our dissenting and separated brethren to the one fold in Christ.

This reunion has been the great object of our Holy Father, Leo XIII., and here at this altar the future missionaries will kneel to pray that the Spirit of God may again unite all Christians in the same faith.

From the altar of the Holy Ghost we enter to the right into the





Ecce Panem Angelorum.

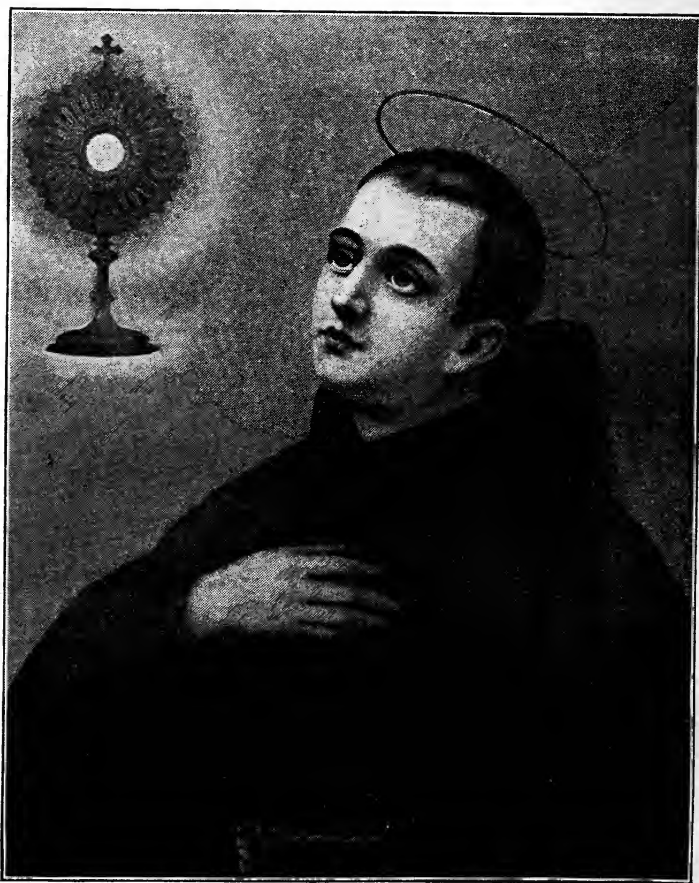
The Chapel of the Cenacle.

"Thou hast prepared a table before me against them that afflict me." Ps. xxii.: 5.

It is only meet that a chapel especially dedicated to the institution the great mystery of love find its place in our own national Shrine of the Holy Land, for it will remind the Christian pilgrim of that ancient Cenacle in Palestine, where the Saviour of the world, on the eve of His passion, gave Himself wholly to His disciples, saying, "Take ye and eat; this is my body." *Matt. xxvi.: 26.*

The Seraph of Assisi had always the greatest love and devotion to this adorable Sacrament, for he saw in it the infinite legacy of the dying Son of God, He whose delight it is to be with the children of men. He made a point of receiving his Lord often in Holy Communion, that he might partake more fully of His grace and become more united with Him, that he might dwell in Christ and Christ in him. (*John vi.: 56.*) Everything connected with the Blessed Eucharist was an object of solicitude to St. Francis. He revered more than an angel from heaven the lowliest priest on earth, whose office it is to distribute the Bread of Life to men.

Such was St. Francis' devotion to Jesus in this Sacrament, that for it he even forgot his



St. Paschal, O.F.M. Patron of the Eucharistic League.

beloved poverty, and gave orders that his brethren should procure precious ciboria for the churches where they found that the Sacred Host was not reposing in a vessel worthy of Him. His great zeal for the Divine Prisoner of the Tabernacle knew no bounds; he even "in all reverence and kissing their feet" prepared a letter to be sent to all the clergy of the Catholic Church, exhorting them to the greatest diligence and care in all that pertained to the vessels and linens of the Altar of the Blessed Sacrament. In this restoration of the eucharistic devotion, the Friars have ever taken a part worthy of their Seraphic Father, as may be seen from the numerous devotions introduced by them into the ritual of the Church. His Holi-

ness, Leo XIII., has publicly recognized this fact by assigning a humble Franciscan lay brother, St. Paschal Baylon, as the patron of all eucharistic congresses and works of every kind in honor of the Blessed Sacrament through-



Memorial Lamp.

out the whole world. St. Paschal died in Spain on Whitsunday, May 17, 1592. Even after death he retained his extraordinary devotion to the Holy Eucharist, for when lying lifeless on his bier he twice opened his eyes during the elevation of the funeral Mass. A statue of this glorious servant of God will be placed in the Chapel of the Cenacle. Adjoining it is the Chapel of Penance, destined for Confessions.



The Chapel of Penance.

COMPASSION is the characteristic of a tender and loving heart, and, therefore, we find near the altar of every Catholic church the confessional which is the tribunal, not of punishment, but of forgiveness.

If in the Holy Eucharist Jesus has erected a throne of His undying love towards us, the Sacrament of Penance is the throne of His loving mercy, where He extends His pardon to the weeping Peter and to the penitent Magdalene. Penance is the great sacrament of the compassion of Jesus, of self-knowledge, of perfect contrition, of reparation and perseverance. We were "sold gratis"—that is, betrayed and lost by sin, and we are redeemed "without money"—that is, as we had not wherewith to pay, He let us go and forgave us the debt—yet indeed, not until He had paid it Himself.

Cardinal Newman, writing of the love of our Lord in this Sacrament, observes thus beautifully :

"The presence of Jesus in the Holy Eucharist is real and substantial, proper and personal, in all the fulness of His Godhead and manhood. His presence in the Sacrament of Penance is by representation and grace. In this then there is no comparison possible. In the Holy Eucharist



Christ the Consoler.

Jesus manifests Himself in His royalty, **power** and glory. In the Sacrament of Penance, in His tenderness as a Physician and His compassion as the Good Shepherd. In the former He attracts and transforms us chiefly by His divine attributes ; in the latter, by His human experience, sympathy and pity.

“In the Holy Eucharist, Jesus draws us upwards to Himself ; in the Sacrament of Penance, He stoops down to listen to us and to open to us His Sacred Heart in the midst of our sins and in the hour of our greatest miseries. The Holy Eucharist is Jesus reigning amongst the just ; the Sacrament of Penance is Jesus seeking among sinners for those that are lost ; the former is the Sacrament of Saints, the latter, of the sinful ; and therefore to such as we are it comes down with a singular nearness, an intimate contact with our needs and an articulate and human voice of help and solace.

“Therefore the Sacrament of Penance is loved by Catholics and hated by the world. Like the pillar which of old guided the people of God, to us it is all light ; to the world it is all darkness. There are two things of which the world would fain rid itself—of the Day of Judgment and the Sacrament of Penance ; of the former because it is searching and inevitable ; of the latter, because it is the anticipation and witness

of judgment to come. For this cause there is no evil that the world will not say of the Confessional. It would dethrone the Eternal Judge, if it could, therefore it spurns at the judge who sits in the tribunal of penance, because he is within reach of its head. And not only the world without the Church, but the world within its unity, the impure, the false, the proud, the lukewarm, the worldly Catholic, and in a word, all who are impenitent, both fear and shrink from the shadow of the Great White Throne which falls on them from the Sacrament of Penance."

Retracing our steps to the altar of the Holy Ghost, we enter the



Chapel of Portiuncula

DEDICATED TO

Our Lady of Angels.

It is named in honor of the little church St. Francis loved so well, which was the scene of many of the wonderful happenings of his holy life, and where the indulgence of the Portiuncula was established. It is related of St. Francis that, being sore tempted, he stripped from him his garments and entered a thicket that grew near-



St. Francis Plucking Roses.

by the church, wherein were a multitude of briars. And into these he cast himself anon, so that they tore his flesh most grievously, and the blood covered his body ; yet he said, " Better is it for me that I suffer with my Lord than that I should give ear unto the false words of my enemy." And when he had spoken and was sad beset with many wounds, behold, there came into that place a great light as it were the sun at mid-day, and upon the bushes that bore the thorns, he saw roses blossoming. All about him were bright forms, and he knew them for angels and rejoiced, giving thanks. Then said they, " Francis, hasten thou to go into the church, where await thee our Lord Jesus and His Blessed Mother." And he was clothed in a garment of purest white, and of the roses he gathered twelve of each color that blossomed ; and it seemed to him he was treading on silk draperies when he walked to the church.

When he had entered the church it was so as the angels had said ; for when he placed his roses on the altar he was aware of our Lord and His Blessed Mother, and a great company of angels ; whereat he was astonished and fell upon his face. Then said our Lord : " Francis, why hast thou not made unto my mother those presents that would become thee to give ? " By this Francis knew that our Lord meant souls,

to be saved through an indulgence to be gained in this church, so he spoke: "Most Holy Father and Lord of Heaven and earth, vouchsafe in Thy great mercy to fix the day on which I may offer up to Thy Mother these gifts, and may she, that is the advocate of the human race, intercede for me."

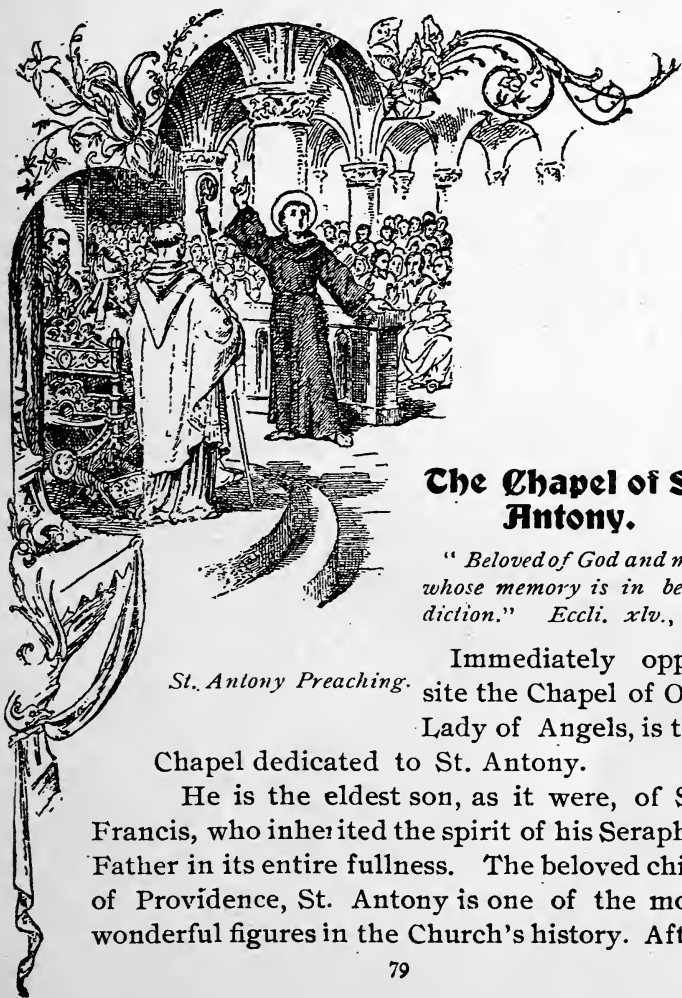


Granting of the Portiuncula Indulgence.

Then it was that our Lord declared that whoso should visit the chapel with a contrite heart, between the First Vespers on August 1, and the Vespers on the day following, having confessed the sins he could call to mind, should obtain remission of all his sins committed from the hour of his baptism until his entering into the Church.

Now after much difficulty, St. Francis obtained the consent of the Holy Father to the publishing of this Indulgence. And many souls were saved thereby.

The Indulgence of the Portiuncula can now be gained from 2 o'clock in the afternoon on the first of August until sunset on the second of August by a visit to any Franciscan church, the usual condition having been complied with. In places where there is no Franciscan church, Tertiaries of St. Francis may gain the same Indulgence by visiting the parish church. A prayer must be said for the intention of our Holy Father the Pope. The Indulgence can be obtained as often as the church is visited, but only one is applicable to oneself. The Indulgence is, however, applicable to the souls in Purgatory. Confession and Holy Communion may be made in any church.

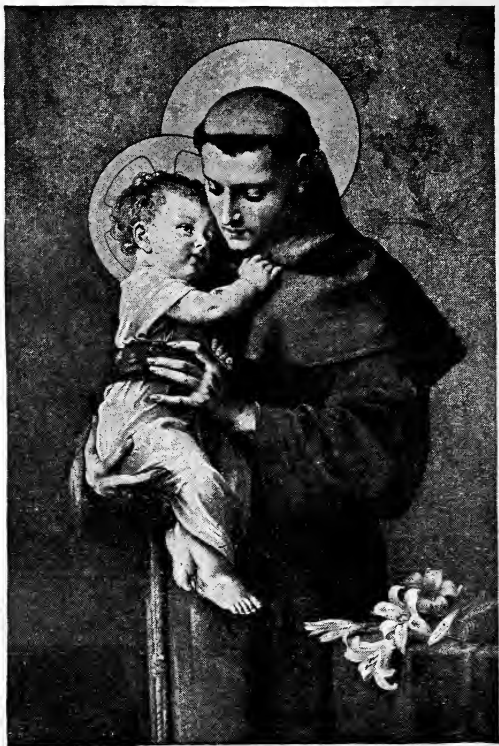


The Chapel of St. Antony.

*"Beloved of God and men
whose memory is in bene-
diction." Eccli. xlv., 1.*

Immediately opposite the Chapel of Our Lady of Angels, is the Chapel dedicated to St. Antony.

He is the eldest son, as it were, of St. Francis, who inherited the spirit of his Seraphic Father in its entire fullness. The beloved child of Providence, St. Antony is one of the most wonderful figures in the Church's history. After

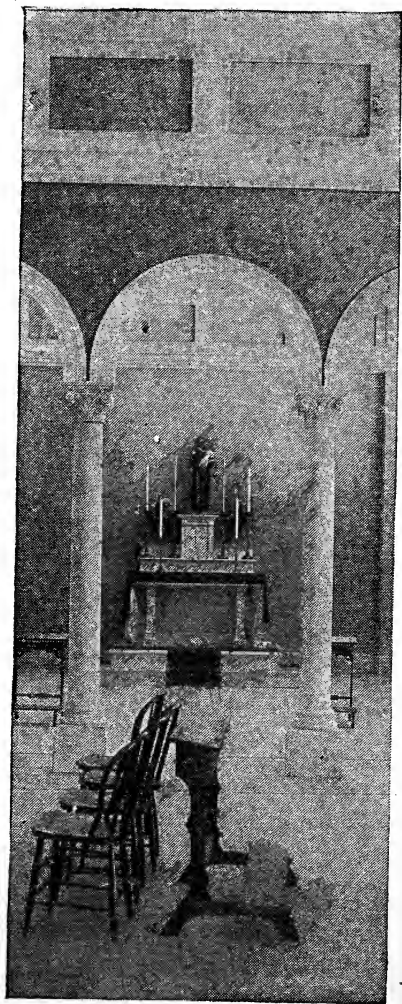


St. Antony.

a hidden life of several years, he suddenly burst into prominence by his inspired eloquence, his wonderful knowledge of Scripture, his truly Seraphic spirit, his amiability and the prodigious power he possessed of working miracles. Nature had no bounds for the works which he wrought for the glory of God. The great wave of devotion which has swept over the Church in more recent years, is ample testimony to his heaven-given powers.

There was a touch of prophecy in the words which our Holy Father spoke to an ecclesiastic of Padua : " My son, it is not enough to love St. Antony, but you must make him loved, for St. Antony is the Saint, not of Padua only, but of the whole world."

About his name many devotions have sprung up like sweet flowers from a fruitful soil, whose odor pervades all nations. Among these is the Pious Union of St. Antony, which has for its object the thanking of God for the miraculous power granted to St. Antony, the imploring of his powerful intercession, the propagation of his devotion and the assistance of the poor. The obligations of the Union are to say daily, three times, " Glory be to the Father, etc. ;" to recite daily the Miraculous Responsory to St. Antony, or, if this be not known, once the Our Father, Hail Mary and Glory ; to give an



The Chapel of St. Antony.

alms to the poor whenever a favor has been obtained through St. Antony, and to receive the Sacraments on the Feast of St. Antony, June 13, or within the Otave. There are many spiritual advantages connected with membership in the Union which, by a decree of August 31, 1897, had its National Centre for the United States established at the Commissariat of the Holy Land, Mount St. Sepulchre, Washington, D. C.

The growth of this widespread devotion to St. Antony has also taken the form of a new charity — St. Antony's Bread. Those who desire to participate in this charity write their requests on

a piece of paper, adding a promise that if by the expiration of a given time St. Antony should secure its fulfilment, a certain sum of money will be given, to be used in buying bread for the poor. Among these may be numbered the poor students, who, like St. Antony, aspire to the priesthood. Requests so written may be sent to St. Antony's department (Mt. St. Sepulchre, Washington, D. C.). They will there be deposited at the Statue of St. Antony, to whom special prayers are said weekly for the benefactors of the students and their intentions.

To a pious woman who sought his aid in an important matter, St. Antony manifested himself and thus instructed her: "Visit my picture in the Church of St. Francis for nine consecutive Tuesdays and your request shall be granted." She did so, and the desired favor was obtained. From this circumstance has grown another devotion to the Saint. But the faith of the people has extended the nine Tuesdays to thirteen, in memory of his death on the thirteenth day of June. The Church has sanctioned this pious practice and enriched it with indulgences.

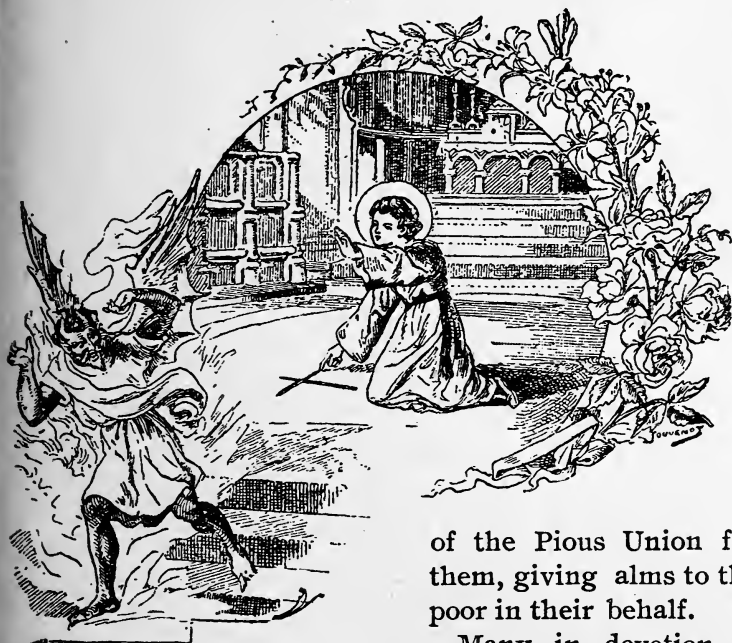
The Miraculous Responsory of St. Antony is a most efficient supplication. This hymn has been chanted for years at the tomb of the Saint in Padua, and is often recited by the Fathers at the request of pilgrims for a particular



intention. An indulgence of 100 days for each recital of the Responsory has been granted by the Church, with a plenary indulgence once a month. It is well to recite it in every need, especially if anything be lost or stolen. In honor of the thirteen miracles contained in the Responsory there is the Chaplet of St. Antony, consisting of thirteen Our Fathers, Hail Marys and Glorias, and the Responsory.

St Antony's Militia is a branch of the Pious Union for young men and boys. Its members are called on to become apostles of Christ among their fellows, to fight the demon of impurity, to foster a tender devotion to the Blessed Virgin, and to form a league of prayer among themselves. The same indulgences gained by members of the Pious Union apply to the Militia.

It has long been a practice to consecrate children to the Saint and Christian mothers are urged to place their dear little ones under his protection. These children wear the Cord of St. Antony and their mothers recite the prayers



of the Pious Union for them, giving alms to the poor in their behalf.

Many in devotion to St. Antony wear a scapular of gray wool which bears the image of the Saint with the Infant Jesus in his arms, and surrounded by the blessing of St. Antony. The reverse bears a picture of the reliquary containing the Sacred Tongue, with the words addressed to it by St. Bonaventure when the relics of the Wonder-worker were translated.

The solicitude of St. Antony even reaches down to the depths of Purgatory. He fre-

quently offered the Holy Sacrifice of Mass for the dead. Hence it has become customary when any one desires his special intercession to have a holy Mass said in his honor for the benefit of his deceased clients in order to prompt his tender soul to mercy in our behalf.

Those who desire more detailed information regarding the devotions to St. Antony may obtain it by writing to St. Antony's Department, Mount St. Sepulchre, Washington, D. C.

Leaving the Chapel of St. Antony we pass to the remaining chapel,



The Chapel of St. Francis.

"And He gave him commandments and a law of life and instruction." Eccli. xiv. 6.

From the streets of lone Assisi
Rang a voice of piercing might,
Through the olive groves and myrtles
In the sunshine and the light ;
Through the world that lay in darkness
Rang the sweet and thrilling cry
When St. Francis called the nations
To the Wisdom from on high.

In the beautiful valley of Umbria stands Assisi, which has become famous in the world through the man who, from his loving spirit, has been called Sweet Saint Francis. Being the son of a rich merchant, he was eminent for his wealth, but more so by his constant and unflinching virtue. It was this, indeed, that won for him the title of the "flower of the young men of Assisi."

A sudden flash of grace, which came to him through a sickness in which he lay near to death, turned his thoughts from the smiling beauties of the world to the deeper facts of eternity. Overcome by a hitherto unknown longing for a better world, the image of the Saviour became more real to his eyes, and he loved Him with an ever-deepening and more intense adoration.

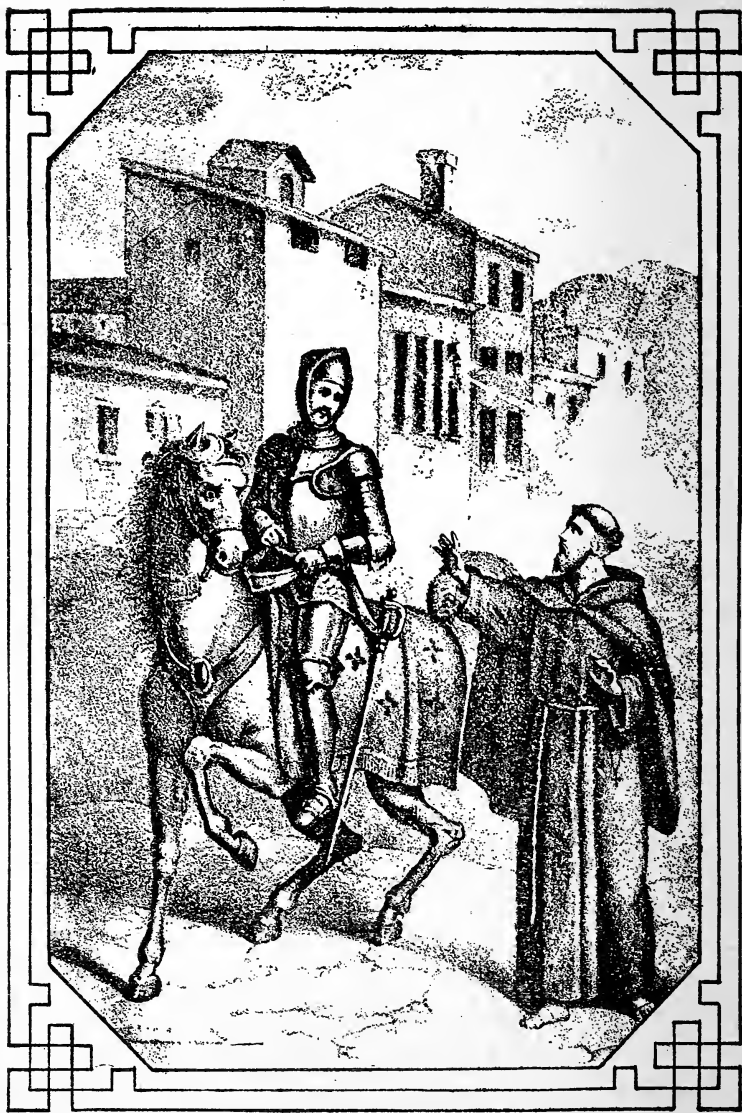


St. Francis, true Follower of Christ.

And so it was on the day when he heard the words of Christ: "Go carry neither scrip nor purse nor shoes," and "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou wilt have treasure in heaven, and come follow me." Stripping himself of his rich apparel, he garbed himself in the clothes of a poor man and became a beggar in the midst of luxury. Neither scorn nor ridicule, imprisonment or blows had power to turn him from the path he had chosen or make him forsake the spouse of his breast, holy poverty. Disowned and disinherited by his father, he bore all for the sake of his Master, in whose steps he endeavored to follow.

Disciples were not slow in flocking to his side, and in 1209, with the approbation of the Holy See, he founded the Order of Friars Minor. Three years later the Second Order had its beginning, when a pious virgin of Assisi, whose name was Clara, bade farewell to the world and donned the coarse garb of penitence.

There were many who would also have wished to join this fast-growing army of saints, but worldly duties and responsibilities would not allow them. To this end the Third Order sprang up. Like wildfire almost it spread throughout Christendom. Noblemen and kings added to their honors and regal robes the robe

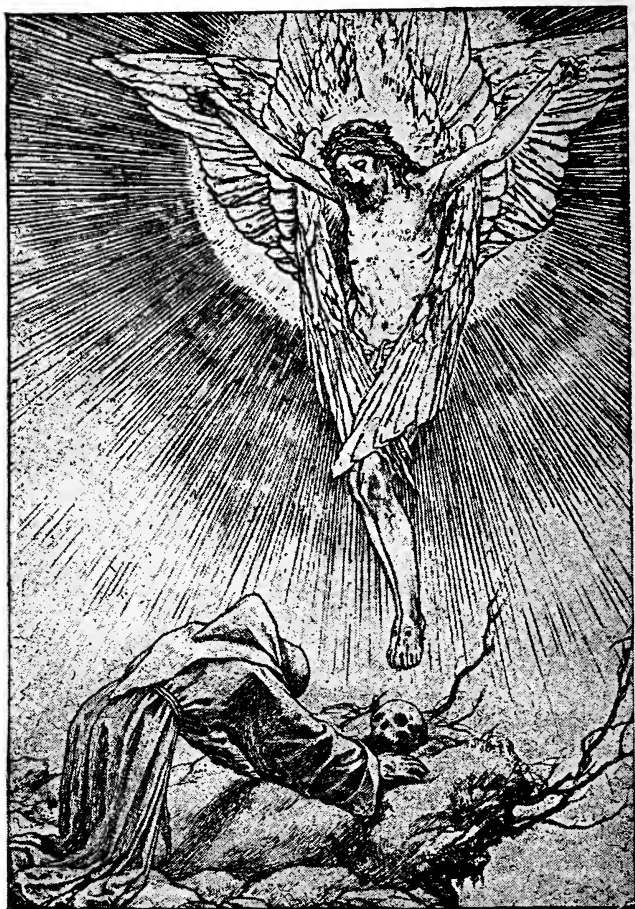


St. Francis Calling the Knight Tancred to the Order.

of the Poor Man of Assisi. How beautiful was that reply of a Cardinal to one who was astonished that a prince of the Church should add the livery of St. Francis to his purple :

“The habit of St. Francis is itself a purple which adds to the dignity of kings and Cardinals. Indeed, it is a purple dyed in the blood of Christ and in the blood coming from the sacred stigmata of His holy servant. I have added purple to purple—the purple of the Heavenly King to that of the Cardinalate. It is a double honor which I have not merited.”

It was after his return from Palestine that the crowning glory of his life was conferred on St. Francis. At midnight on Mt. Alverna he chanted Matins with the brethren as usual. Then he went out among the trees where there was a large crucifix. Kneeling before it he began to meditate deeply on the passion of our Lord, for it was the eve of the Feast of the Exaltation of the Cross. He prayed his Saviour if it were possible that he might participate in some degree in His sufferings, when the heavens were opened before him and from on high there appeared a Seraph more beautiful than day, glowing with splendor. Two of its wings covered the head and two the body, while two more supported it in the act of flying. The Seraph appeared crucified and the marks of the wounds



The Vision of the Seraph.

were seen by St. Francis. The Seraph was our Saviour, and he talked with St. Francis. And as they spoke, the heart of St. Francis became transformed and the marks of the wounds appeared on his chaste flesh. In his hands appeared nails which seemed to have grown from his flesh, and his breast appeared as if pierced with a lance, and blood from the wound stained his habit.

This stigmatization is the seal, as it were, of God's acceptance of the work of his earthly life. The Church has established the truth of this great mystery and has formally instituted a feast to commemorate it. It is celebrated by the whole Church, on September 17, the date chosen for the dedication of Mount St. Sepulchre.





St. Francis Receiving the Rule from Our Lord.

The Order of Friars Minor and its Mission in the Church.

AFTER the death of St. Francis his children spread themselves throughout the whole world, adhering faithfully to his spirit which had inspired them and continuing their heaven-sent mission with unremitting zeal. This new soldiery which God had given to the Church was destined to revive the spirit of Jesus Christ among the Christian nations; and for the accomplishment of this divine mission our Lord Himself dictated to St. Francis the Seraphic Rule, which is the quintessence of the Holy Gospel and the mode of life of the Apostles.

The Order of St. Francis has carried on at all times the work of preaching in Catholic lands, and the work of missions among the heathen. Volumes might be written on the labors, sufferings and triumphs of the Franciscan missionaries; no Order in the Church has surpassed them in zeal for the propagation of the gospel. St. Francis himself visited the Holy Land, presented himself before the Sultan of Egypt (1220) and endeavored to convert him, and sent five Friars to Morocco, who were all martyred. Franciscans preached in Tartary about the middle of the thirteenth century, and in China and Armenia before the end of it. By a bull of



The Tree of the Order.

Clement VI. (1340) the guardianship of the Holy Places at Jerusalem was committed to the Order, and they still retain it. Franciscans were established in Bosnia in 1340, in Bulgaria about 1366, and in Georgia (Caucasia), 1370. We find them taking a large share in the conversion of the natives of the Canary Islands in and after 1423; they entered Abyssinia in 1480, and about 1490 established a mission on the Congo which bore great fruit. The Order was instrumental in the discovery of America. Fr. John Perez de Marchena, guardian of a convent near Seville, himself a learned cosmographer, entered warmly into the designs of Columbus, and used his influence with Isabella the Catholic, whose confessor he had been, to persuade her to fit out the memorable expedition of 1492. In the following year Fr. John himself went to America and opened the first Christian Church in the New World, at a small settlement in the island of Hayti. Not to speak of the Franciscan missions in India, Brazil and Peru—it was the Friars Minor who were welcomed to Mexico by Cortez in 1523, and who, under their holy leader, Martin de Valenza, planted Christianity firmly in that empire, whence they went forth to preach the gospel in New Mexico (1580), in Arizona, in Texas (1600), and, lastly, in California (1769).



St. Francis and St. Bernardine, devout clients of the Blessed Virgin.

There is no savage nation which the Franciscan missionaries have not sought to evangelize; no land so distant or shore so unknown that they have not watered it with the sweat of their brows and often with their very life's blood. And even in this, our day, their apostolic zeal has not abated, for their missions continue in all parts of the globe. The disciples of St. Francis are found in Asia, under the burning sun of Africa, in the vast regions of North and South America, and among the savage tribes of the South Sea Islands.

The Order of St. Francis has never separated learning from the apostolate. Preaching was, it is true, the last principle of the Order which suggested itself to St. Francis, but he gave to their preaching a solid foundation in sacred knowledge. The Friar Minor should draw the inspiration of his eloquence from the pure sources of theology. It was the Order of Friars Minor that, having consoled and rejoiced the Church by the indefatigable zeal of its apostles, illumined it by the wisdom of its doctors. And it is not one of the least of the glories of the Order that its most illustrious men have regarded their lives and their works as belonging to Mary Immaculate, their august patron. They made use of their learning and their brilliancy to defend that which was called the

“Franciscan opinion”—that is, the Immaculate Conception of the Blessed Virgin Mary.

But the Order of St. Francis does not esteem learning unless it is coupled with the practise of the highest Seraphic virtues. The present number of Saints and Blessed belonging to the three Orders of St. Francis is 260. In addition to these servants of God who have been raised to the honors of the altar, there are also some 7,000 martyrs or confessors to whom the title of Blessed is given in the martyrology of the Seraphic Order, as well as a large number of others who enjoy a wide public cult.

During the past two centuries the children of St. Francis have not ceased to add to the hosts of heaven, after they had enriched the earth by the sweet perfume of their virtue. According to a public accounting, made at the General Chapter held in Rome in 1856, the number of religious Friars Minor who died in the odor of sanctity since 1768, less than a century, was more than four hundred.

In addition to these there is a number of others still who have died in the fame of heroic sanctity. The causes of beatification of no less than sixty-eight of these have already been introduced, and hence they are entitled to be called Venerable. Of these sixty-eight servants of God thirty-one lived during the present cen-

tury. Pre-eminent among them is Fr. Joseph Areso, O.F.M., who re-established the Seraphic Order in France, and who died in 1878. No less renowned for sanctity during the same period were Fathers Lawrence Izaquirre, John of Obieta, John Baptist of Beauvais, Alphonsus of Montbrison and Brother Stanislaus of Serate, all belonging to the French Franciscan Province. More recently, however, Father Arsenius of Servieres, O.F.M., Provincial of the same Province, seems to have eclipsed all these in point of heroic holiness. He died in the fame of sanctity in Paris on Easter Sunday, 1898.

In the month preceding the death of Fr. Arsenius there died in Corsica another humble Franciscan, Fr. Peter Lopez, O.F.M. He expired at the convent of Marcasso on March 25, 1898. It was necessary on account of the crowds to leave Fr. Peter's body exposed for several days, and it was noticed that it remained supple and flexible as in life, the face was radiant as though reflecting the happiness of paradise—a fact which astonished and overawed all that approached it. Finally, in the presence of a large concourse, the remains were laid in a special vault under the Conventual Church at Marcasso, beside those of the Ven. Bernardine of Calenzana, O.F.M., who will shortly be raised to the honors of the altar.



Saints of the Seraphic Order.

Another Italian Franciscan, Fr. Ludovico da Casoria, O.F.M., who died in 1885, attained such an eminent degree of holiness that the consideration of his virtues has already been taken up by the Holy See.

Another biography of the same type is Lady Lovat's "Life of Sr. Mary Clare Vaughan," who died in the odor of sanctity while a novice in the Franciscan Order. The biography of Sister Clare, who was a sister of the present Cardinal Vaughan, is truly Franciscan; it reads like another chapter in the "Little Flowers of St. Francis."

Measures are being taken to introduce the cause of beatification of Fr. Bula, O.F.M., a missionary in Chili, who died in 1896, in the odor of sanctity.

The introduction of the cause of Fr. Bonaventura Sortillo, O.F.M., Bishop of Zacatecas, in Mexico, who died in July, 1899, is being spoken of.

We fain would add to these few too brief examples of sanctity gathered at random from the Seraphic garden a long list of other Franciscans of the three Orders who have attained public eminence for sanctity in our own time, but lack of space forbids. Enough has, however, been said to demonstrate that heroic sanctity is not impossible in this hurrying, pressing latter day of ours. Nor has it been in the peaceful at-



The Martyrs of Damascus.

mosphere of the cloister alone that the children of St. Francis have triumphed over the world. In infidel countries they have been repeating the victories of their glorious predecessors, the Seraphic martyrs of Morocco, Japan and Gorcum. The cause of beatification of the Ven. Emmanuel Ruiz, O.F.M., and his seven companions, all Franciscans, martyred at Damascus in Syria in 1860, has already been introduced. Even more recently, Bro. Liberatus, O.F.M., sealed his faith with his blood in the Grotto of the Nativity at Bethlehem in 1893; Father Salvator, O.F.M., was cruelly put to death for his faith by the Mussulmans in Armenia in November, 1895, and Father Victorin, O.F.M., was martyred in China last December in a manner calculated to recall the worst torments inflicted on the Christians during the fiercest of the early persecutions.

Surely an Order which can produce in this godless age such heroes as these is in no danger of becoming decadent. Rather, it is destined, as Pope Leo has repeatedly insisted, to renew the lights of faith and love in these dark and distracted days. Thank God! the Seraphic Order which has in the past given to the world so many children who are now crowned with glory still continues to produce saints, and will do so until the end.



St. Francis Founds the Third Order.

The Third Order of St. Francis.

TH was after he had founded his first two Orders that St. Francis, in 1221 established the Third Order. There were many in those days who were aroused by the spirit of regeneration which the preaching of the Saint and his followers had aroused. Filled with sorrow and remorse for their sins and moved by a deep desire to spend the remainder of their lives in penitential exercises and works of charity they would fain have withdrawn from the world. But for many the cloister was not possible. Ties of many kinds bound them to a life in the world—ties which they could not in conscience loose, for some were married and others had aged or infirm parents or relatives dependent upon them.

Seeing their great devotion and unwilling that they should be deprived of the spiritual advantages accruing to those who embraced the religious life, St. Francis found for these a middle course, a path to salvation that should lie midway between the world and the cloister, partaking of the nature of each. In fact, those who take upon themselves the obligations and habit of the Third Order, men and women are in the true sense of the word religious who pass unnoticed in the garments of everyday life and

whose cloisters are bounded only by the limits of the world itself.

The chief obligation imposed by the Rule on members of the Third Order is to live a life which shall be in all ways truly Christian. It is not severe, its requirements do not bind under pain of sin, and is therefore open to all. Those in the Order are expected to be more sedate, spend more time in prayer, hear Mass more frequently, fast more strictly, and to shun the pleasures of this world more persistently. Here are the principal obligations :

Every Day.—Assist at Holy Mass, if possible, recite twelve Paters and Aves, say grace before and after meals and examine your conscience.

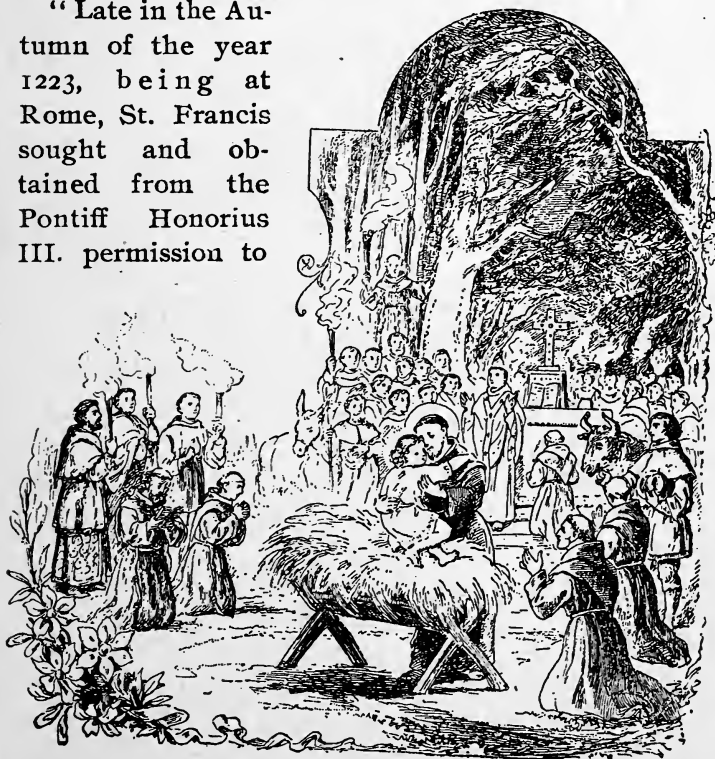
Every Month.—Receive the Sacraments and assist at the meetings. *Always* be temperate in eating and drinking, avoid display in dress and ornaments, frivolous stage plays, dances and all revelry, bad books and newspapers, unnecessary oaths, immodest words and vulgar jokes. Make your will in due time, pray for the dead, and wear the cord and scapular. Fast on October 3d, and December 7th.

It will thus be seen that it is an approved Order, infinitely more than a common confraternity, and has been recommended and eulogized by more than thirty Popes, and two Ecumenical Councils.

Devotions Founded by the Franciscans.

Many of the greatest and most popular devotions in the Church owe their origin to the Sons of St. Francis. The origin of the beautiful devotion of the crib is thus described:

“Late in the Autumn of the year 1223, being at Rome, St. Francis sought and obtained from the Pontiff Honorius III. permission to



Origin of the Crib.

honor the Feast of the Nativity in a novel way. He then journeyed to Greccio, a little spot in the Appenines, there to celebrate his ideal Christmas. On the mountain side near Greccio a large stable was roughly built; carved wooden images of the Divine Child, the Virgin Mother, and St. Joseph were placed in it; the floor was covered with straw, and an altar was erected. Toward midnight some shepherds arrived, leading an ox and an ass, which they tied up under this rude shelter. The place was thronged with the friars from the neighboring convent, and the country people from the hamlets around, who had brought torches, which illuminated the mountain side; they brought with them also musical instruments, and the wild, sweet Christmas carols resounded through the dark forests, and awakened the echoes of the rocks."

The Forty Hours' Devotion, concerning which Cardinal Wiseman says, "In no other time or place is the sublimity of our religion so touchingly felt," is another legacy from the Franciscans. It was instituted in 1537, by the Ven. Joseph A. Ferno, a friar of Milan, and the rules for its observance were drawn up some years later by St. Charles Borromeo, himself a Franciscan of the Third Order.

So again the Franciscans were the first to introduce into their churches throughout

Europe the devotion known as the Way of the Cross, or the fourteen stations. Clement III. extended this devotion to the universal Church ; reserving to the Order of St. Francis, or whomsoever the General of it should delegate, the right to bless and erect the stations.

For the Angelus, which has been aptly called the very poetry of prayer, we are indebted to St. Bonaventure, who, in 1262, being then General of the Franciscans, commanded the friars at the general chapter of his order at Pisa to recite, at the sound of the evening bell, three Aves in honor of the mystery of the Incarnation. The same was ordered for morning and noon. This was the origin of the Angelus.

But the crowning grace of devotions which we owe to the Order of St. Francis is the divinely given indulgence of the Portiuncula already mentioned, concerning which the great

III



The Angelus.

Jesuit theologian, Bourdaloue, says : "I assert that of all indulgences that of the Portiuncula is the most authentic and valid in the Church, because it is an indulgence directly granted by Jesus Christ Himself. All other indulgences whatever have been derived from Sovereign Pontiffs, this one alone was given directly by God Himself to the lovely and lowly St. Francis."

Nor should it be forgotten in this connection that the sublime and pathetic "Dies Iræ," which forms part of the Requiem for the dead, was composed by a Franciscan, Father Thomas de Celano, and that the "Stabat Mater," which is the most beautiful of all hymns in honor of our Lady, is also the production of a Franciscan, the Italian poet Jacopone da Todi.





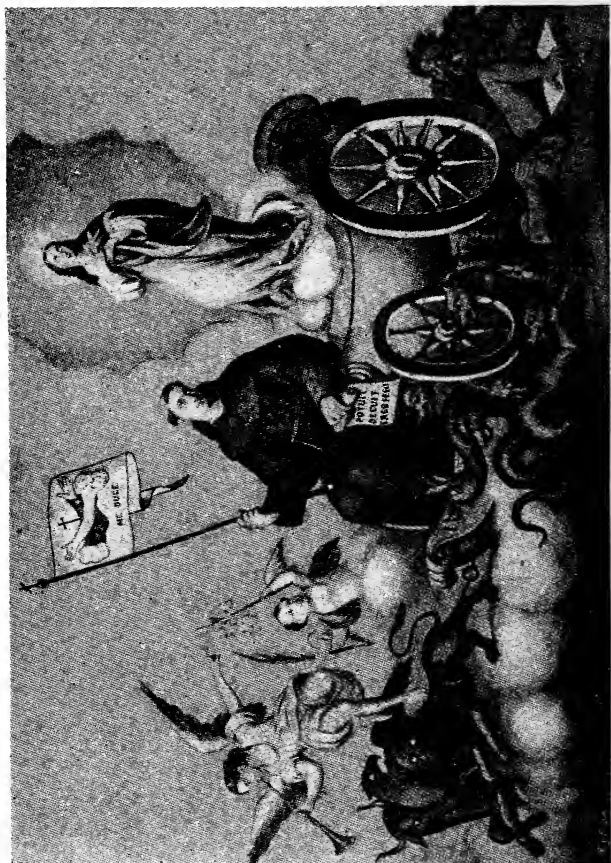
Influence of the Order of St. Francis on the Church and on Society.

"I salute thee, O wisdom, who art the queen. May God preserve thee with thy sister, pure and holy simplicity."—

Words of St. Francis.

Indeed, few Catholics know how much they owe to St. Francis and the Franciscans.

How many are ignorant of the fact that Roger Bacon, "the giant of science"—he who foretold the extensive use of steam and electricity, lived and died as a humble priest of the Friars Minor? How few outside the small circle of eminent scientists are aware that it was a son of St. Francis, Bishop Mullock, O.F.M., of New



Duns Scotus Triumphs over the Enemies of Mary Immaculate.

Foundland, who first conceived the idea of laying the ocean cable, and showed it to be practicable? In these boastful days of military power and skill, how few know that it was a peaceful friar, Berthold Schwarz, who in his humble cell invented gunpowder? When we hear of the great Universities of Oxford and Cambridge, and the Sorbonne of Paris, we should not forget, as Gladstone remarked, that their golden age was when the lowly Friars sat in the "cathedra"—when Duns Scotus, Alexander of Hales, Adam de Marisco, Peckham and Ockham taught the world.

Truly can it be said that the spirit of St. Francis has ruled the world. His spirit has pervaded the whole Church in all his spiritual children. They have founded all of the most notable of the Church's Orders, to say nothing of the three great branches of the Franciscan Order, the Friars Minor, the Minor Conventuals and the Minor Capuchins, and all the innumerable Sisterhoods of the Third Order of St. Francis. Among the many founders of other religious Orders who have themselves been members of the Third Order of St. Francis may be mentioned:

St. Ignatius, founder of the Jesuits, and his two great followers, St. Francis Xavier, Apostle of the Indies, and St. Francis Borgia.

St. Cajetan, founder of the Theatines.

St. Charles Borromeo, founder of the Oblates.

St. Vincent de Paul, founder of the Lazarists
and of the Sisters of Charity.

St. Philip Neri, founder of the Oratorians.

St. Camillus of Lellis, founder of the Ser-
vants of the Sick.

St. Francis de Sales and St. Jane Frances de
Chantal, founders of the Sisters of the Visita-
tion.

St. Paul of the Cross, founder of the Passion-
ists.

St. Alphonsus Liguori, founder of the Re-
demptorists.

St. Angela, founder of the Ursulines.

Blessed John Baptist de la Salle, founder of
the Christian Brothers.

Father Olier, founder of the Sulpitians.

Dom Bosco, founder of the Salesian Fathers
and Sisters.

Do not all these and other Orders of the
Church, founded by Tertiaries, draw inspiration
and strength from St. Francis, and is he not
also their spiritual father, being the spiritual
father of their founders? Are not their glories,
their colleges, academies, hospitals, orphan-
ages, missions and other works, the glory of
the humble St. Francis?

Pius IX. loved to call himself a son of St.



St. Francis brings a New World to the Order.

Francis. In 1867, when he was in the greatest anguish, he said one day, having given his last money toward some charitable work: "Poor Pius IX. has nothing left, but he complains not; for he has not forgotten that he is a Tertiary of St. Francis."

Leo XIII. also belongs to the Franciscan family, and strained all his efforts to restore society to the following of Christ through the Third Order of St. Francis. A great majority of the College of Cardinals have always been members of the Third Order, and many of the Archbishops and Bishops of the United States likewise wear the humble livery of the Poor Man of Assisi.

To the Third Order also belonged the great poets Dante, Tasso and Petrarch; Christopher Columbus was a follower of St. Francis, as were Palestrina and Gounod, princes of musical art; Galvani, the discoverer of galvanism, Volta and Galileo, the scientists, and the painters and sculptors, Cimabue, Giotto, Michelangelo, Raphael, Murillo, and Leonardo da Vinci, Raymond Lullus, the Spanish philosopher, Sir Thomas More, the great Chancellor of England, Mgr. De Segur, Vasco di Gama, the navigator, Lope de Vega and Calderon, the authors, Garcia Moreno, the martyr-president of

Ecuador, and Frederic Ozanam, the founder of the St. Vincent de Paul Society.

These are only a few of the many, and yet what an illustrious array do they present—men of science, of art and literature, and greater than all, men of piety, compared with whom all the leaders of modern letters and science appear as pigmies.

It would be difficult to enumerate the number of crowned heads who have worn the habit of St. Francis from Queen Catherine of Aragon down to Dom Pedro, the late Emperor of Brazil. Pre-eminent among royal Tertiaries are St. Louis, King of France, St. Elizabeth, Queen of Hungary, St. Elizabeth, Queen of Portugal, and St. Ferdinand, King of Spain.

Among other children of St. Francis whose canonization will take place before long, are Joan of Arc and the Curé of Ars, both members of the Third Order,



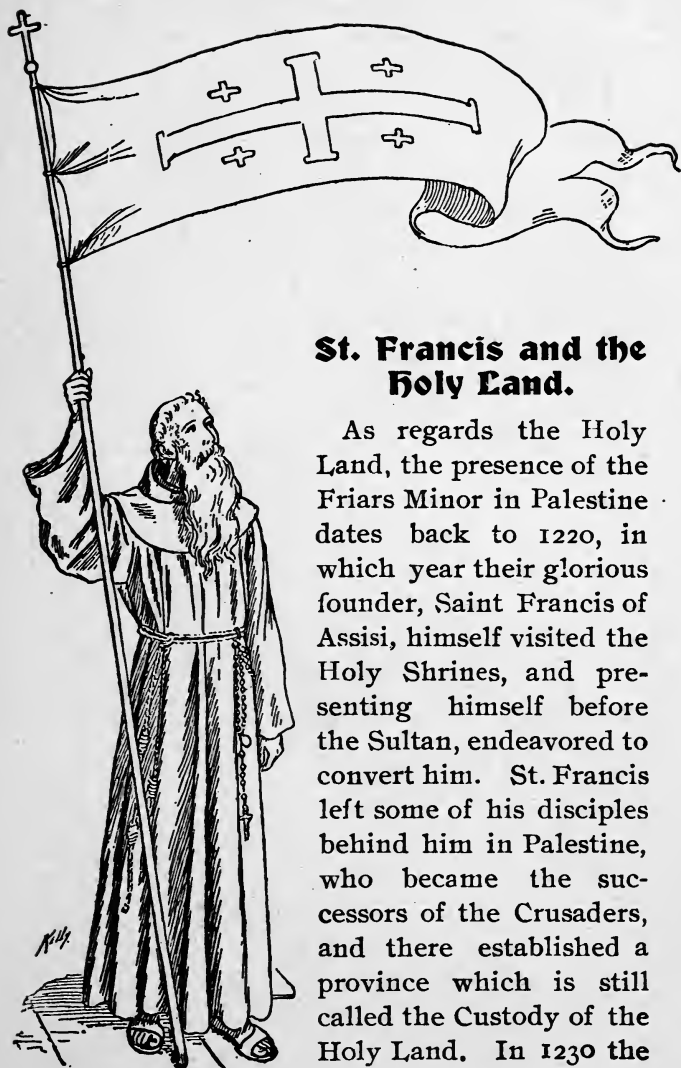
The Discovery of America.

The Order of St. Francis in America.

The Franciscans were not only the first missionaries in those portions of North America and other islands settled by the Spaniards, but also in the Northern regions along the Atlantic coast discovered by Cabot, under the auspices of England. Years before the pilgrims anchored within Cape Cod, the intrepid Franciscan, Le Caron, had penetrated the land of the Mohawk and evangelized the Hurons. The first exploration of the Great Lakes was made by the Stanley of North America, the Franciscan Father Hennepin, who named Niagara Falls in honor of St. Antony, a name once borne also by the majestic Hudson river. The glorious history of the Franciscan missions in California, founded by the Ven. Junipero Serra, O.F.M., is well known. The Franciscan John of Torres was with De Soto when he discovered the Mississippi. The founder of the Texas missions, Father Antony Margil, O.F.M., was the first person from the United States whose process of canonization was introduced. In Mexico also as in China, and elsewhere, the Franciscans were the first missionaries.

In Maryland the Franciscans appeared in the seventeenth century, and their labors in Florida

and the South are too well known to require further comment. The old church at St. Augustin was erected by children of St. Francis, and the first Bishop nominated to a See in the United States, Father Garcia de Padilla, O.F.M., was a Franciscan. Father Perez, who accompanied Columbus, and whose image appears in bronze at the doors of the capitol in Washington, was celebrant of the first Mass offered up under western skies.



St. Francis and the Holy Land.

As regards the Holy Land, the presence of the Friars Minor in Palestine dates back to 1220, in which year their glorious founder, Saint Francis of Assisi, himself visited the Holy Shrines, and presenting himself before the Sultan, endeavored to convert him. St. Francis left some of his disciples behind him in Palestine, who became the successors of the Crusaders, and there established a province which is still called the Custody of the Holy Land. In 1230 the



St. Francis before the Sultan.

guardianship of the Holy Places was officially committed to the care of the Seraphic Order by the Holy See, and the Franciscans have ever since retained it. During the intervening six and a half centuries upwards of seventy-five hundred of the Friars have fallen a prey to Mohammedan persecution, to pestilence, and to shipwreck, but their ranks have always been filled by new volunteers coming from every country and province of the Order.

Among the innumerable martyrs of the Holy Land we mention those of Damascus and the Blessed Nicholas of Sebenico, who suffered martyrdom in Jerusalem and was recently beatified by Leo XIII. The persecutions of the Turks have ranged from massacres to petty annoyances. The fathers in Jerusalem were formerly forbidden to build or repair their churches without a written permit from the Cadi, which always involved a heavy expense. Work was therefore done surreptitiously or at night, the débris being stored in empty rooms or carried out by the friars in their sleeves. Whenever an opportunity offered itself, the Turks compelled the friars to pay them. Did drought prevail, or too much rain fall, or locusts destroy the harvest, pestilence break out or the Pasha's child take sick—all these things were at once charged to the friars, who must pay whatever price the Turks de-

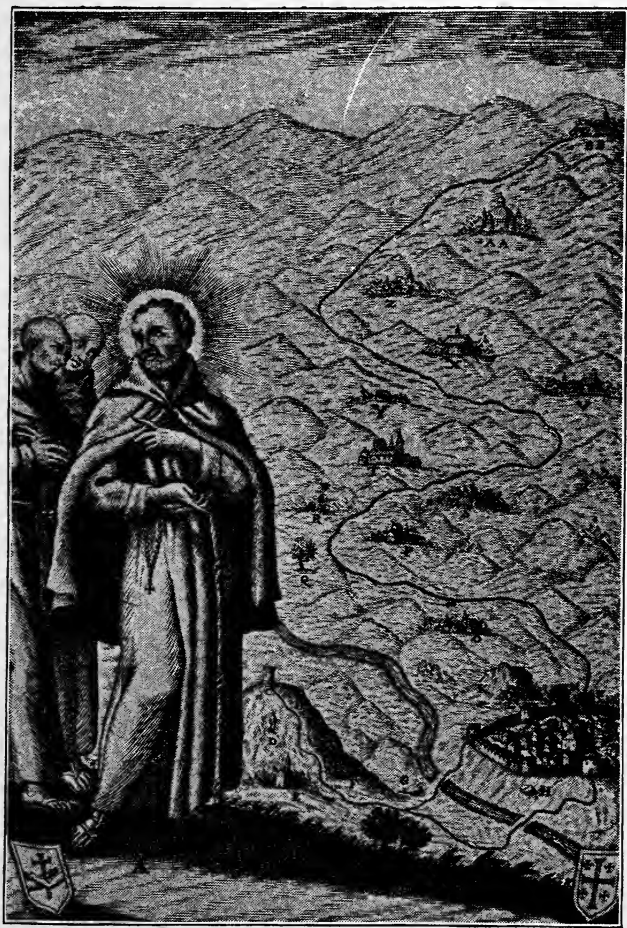
manded. Presents had to be sent to the Cadi or the Mufti, if these officers chose to take another wife. Yearly the Pasha of Damascus would visit Jerusalem and his visit filled all with fear, for they knew what it meant. He at once would send for the Superior, stating that he needed money, and asking for so many thousand dollars. In vain would the Superior protest that he had none. "I will lend it you," the Pasha would

say, handing over a purse and at once taking it back. So the friars not only had to pay the sum required, but interest on the loan as well.

The Custody or Province of the Holy Land, which comprises all the convents and stations of the Order in Palestine, Syria, Asia Minor, Egypt and the Isle of Cyrrus, at present comprises some 450 religious of the Order of Friars Minor, who have jurisdiction over 63,000 sou's,



St. Nicholas of Sebenco.



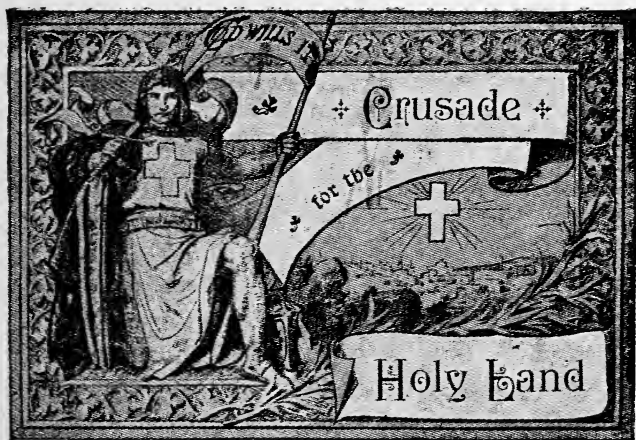
St. Francis in the Holy Land.

speaking eleven different languages. The Friars maintain 55 sanctuaries, 9 convents, 42 residences, 28 parishes, 18 mission churches, 34 chapels, 1 Seraphic college, 6 study-houses, 5 dispensaries, two orphan asylums, sheltering 350 orphans, and 1 printing office. They also conduct 1 commercial college, 10 trade schools and 52 elementary schools, which are attended by 4,000 pupils. Indeed, the Friars have established schools wherever it has been possible to do so among the benighted natives, so that to-day hardly an Arab can be found living within their jurisdiction who is not fairly well educated. The Franciscans, moreover, maintain 415 houses, where poor families are lodged gratuitously, besides which they give support to 12,000 poor. In addition to these institutions, they have 9 hospices for pilgrims, at which a cordial hospitality has always been extended to visitors, regardless of creed or nationality. The Friars have exercised this charity ever since their establishment in Palestine, and have thus been a guide and protection to countless pilgrims, who have flocked there for centuries. Even to-day there are many places such as Nazareth, Mt. Thabor and Tiberias, where the hospice of the Franciscans is the only refuge at which a traveler may find rest after a long journey on horse back. The records of these hospices show how

highly the visitors have appreciated the hospitality of the Friars, who do everything in their power to make visitors feel at home without asking any compensation. According to the latest available reports, 9,149 pilgrims received hospitality from the Friars in one year, covering 24,354 days' board and lodging.

The Commissariat of the Holy Land.

The Custody or Province of the Holy Land is represented abroad by thirty-seven Commissariats, the object of which is to promote interest in the Holy Places in Palestine, in the countries in which they are established ; to collect alms for the preservation and rescue of these shrines, and to furnish letters of introduction to pilgrims journeying to the Holy Land. Of these Commissariats, twenty-three are in Europe, ten in South America, and one each in Australia, Mexico, Canada, and the United States. The latter was located at No. 143 West 95th St., New York City, until September 1, 1899, when it was removed to Mount St. Sepulchre, Washington, D. C. Up to the establishment of this Commissariat, the needs of the Holy Land were but little known among the Catholics of this country. Few of our people, if any, understood the great mission of the Church, to preserve the Holy Shrines of our religion, and to keep alive the faith in those places, which were hallowed by the life and death of the Redeemer of mankind. This knowledge was brought before them through the establishment, by the Commissariat, of



The Good Work of the Holy Land.

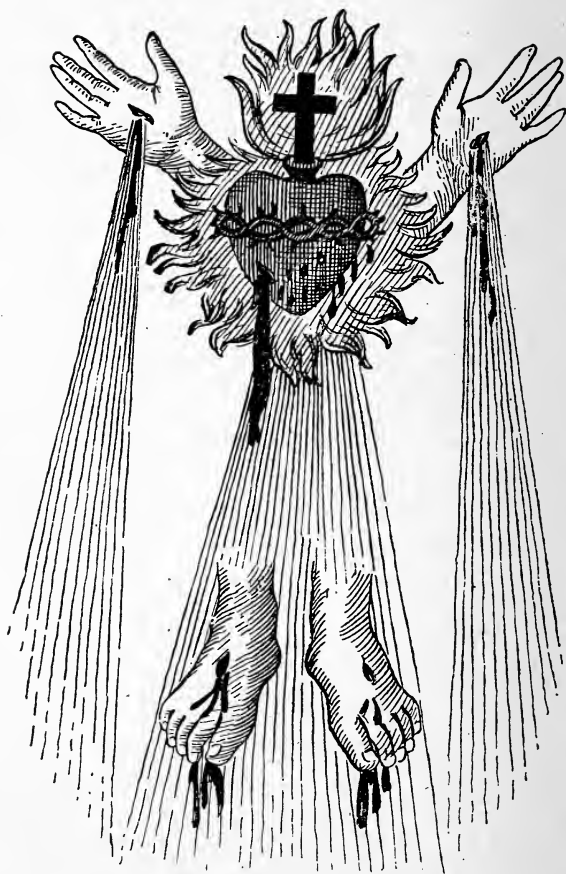
"If I forget thee, O Jerusalem, let my right hand be forgotten." Ps. cxxxvi. 6.

For seven centuries the sons of St. Francis have kept faithful guard at the Holy Places of Palestine. No work has been too great for them to undertake, no persecution too severe; pains and torments and even death have been suffered, and it is to their suffering and bravery that these shrines are to-day in the possession of the Catholic Church. To-day the pious pilgrim may kneel before them in veneration, assist at the Holy Sacrifice and receive the Sacraments; and it is to their labors that he owes this precious privilege.

Yet there is much still to be done. The Shrines must be cared for, pilgrims entertained and fed, and the great work of the Mission of the Holy Land prosecuted. All this requires the expenditure of vast sums of money, in order that the work may not be neglected and the Sanctuaries fall into the hands of the Schismatics and the Turks. Surely the land where our dear Lord lived and taught and where He gave up His life for our salvation ought to be so dear to us that we would willingly do anything in our power to supply its needs. In the days of old the Crusaders went forth gladly to the succor of the Holy Land, giving goods and gold, and, more than all, life itself on the field of battle. But now the day of the sword has gone by and the era of peaceful methods has come in its stead. Yet the work of this Mission is no less important than it was in the days of Godfrey de Bouillon and his brave followers, who flocked under the standard of the Cross. The need for Crusaders is as great now as ever; will not something of olden fire that burned in their breasts be enkindled in the hearts of Catholics to-day and inspire them to bend their efforts toward the rescue of the land whence came our salvation? This work, one of the dearest to our Holy Mother the Church, has been especially commended, for upon it depends the continu-

ance of our Lord's own mission, the preaching of the Gospel in the very place where He taught the eternal truths. It is one of the most precious inheritances of our Faith, the possession of so many of the spots sanctified by the presence of Jesus Christ in the course of His earthly lifetime.

Through the Catholics of America, who put forth their strength and give their assistance to these objects which are so important and so deserving, our great Republic itself becomes in a sense a partaker in the new Crusade. It is not a great sacrifice that one is called to perform ; there is no armor to be buckled on ; no weary marches through desert lands ; no mighty foe to be met in the onset of the conflict. Instead, there is only a small contribution to be made—a mite that would easily be spent for some insignificant trifle or other, whereas applied in so worthy a cause it becomes a veritable treasure laid up in heaven—a rich endowment of spiritual graces and benefits. There is no one who should neglect the work begun by the Lord, for if their support is wanting those who are in the field cannot continue their labors. They stand ready and willing to do anything required of them—even martyrdom itself—and those who remain here at home should not hesitate to make some little sacrifice for so great a cause.



The Wounds of our Lord.

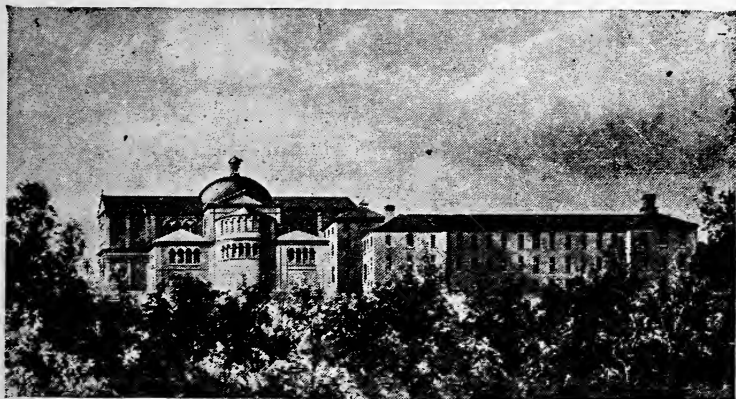
This good work is approved of by the Holy See, and not yet sufficiently known in the United States. It carries on the work of rescuing and preserving the Holy Shrines, not, indeed, by force of arms, as of old, but by prayer and voluntary offerings. This Crusade is an association, the members of which contribute an annual offering towards the rescue and preservation of the Holy Shrines. Each member receives at his enrolment a copy of the Crusader's Almanac for the current year, a certificate of admission and the Crusader's Medal, consisting of the fivefold cross, the emblem of the Holy Land and of the five holy wounds of our Lord.

The Crusaders have a share in about 25,000 Holy Masses offered annually, for the benefactors of the Holy Land, by the Franciscan Fathers at the Holy Shrines. By a brief of Pope Pius VI., dated July 13, 1778, they partake of all good works, prayers, fastings, penances, mortifications and pilgrimages, performed in the Holy Land by the Franciscan Fathers, the pilgrims and the faithful. They share in the innumerable indulgences attached to the Holy Shrines, all of which are applicable to the souls of the faithful departed.

How Brother Giles Made a Pilgrimage to the Holy Land.

Brother Giles went to visit the Holy Sepulchre of Christ, by leave of St. Francis, and came to the port of Brindisi, and there he tarried many days by reason of there being no ship ready. And Brother Giles, desiring to live by the labor of his hands, begged for a pitcher, and filling it with water went crying through the city : " Who lacks water ? " And by his labor he earned bread and such things as be needful for the life of the body, both for himself and for his companion ; and then he went over sea and visited the Holy Sepulchre of Christ and the other holy places, with great devotion. And coming back again he made baskets of rushes and sold them, not for money, but for bread for himself and his companion, and for the self-same wage he carried the dead for the burying, and when this failed him he returned to the table of Jesus Christ, begging alms from door to door. And so with much toil and poverty he returned to St. Mary of the Angels.

From the " Little Flowers of St. Francis."



The College of the Holy Land.

As the number of pilgrims and visitors to the Holy Land from the United States is increasing every year, the advantage of having American Fathers there who could speak English is obvious. Apart from this the demand for more missionaries in the Holy Land is very urgent. For example, petitions have been coming in to the Fathers from various sections of Armenia ever since the late massacre, emanating mainly from non-Catholics, asking that Franciscan missionaries be sent to minister among them. Unfortunately, however, the Friars are unable to respond to these calls as fully as they would wish to do, owing to the scarcity of mission-

aries, of whom they have only been able to send a small number to this vast and unfortunate country, where it may truly be said "that the harvest, indeed, is great, but the laborers are few." Hence the need of more missionaries and, consequently, of such Colleges as that which has just been established at Washington.

The new institution has obtained the hearty indorsement of His Eminence Cardinal Gibbons, and a warm recommendation from His Excellency, the Apostolic Delegate, Mgr. Sebastian Martinelli, as will be seen from the following letters to the Commissary of the Holy Land:

Letter from His Eminence, Cardinal Gibbons.

Baltimore, February 24, 1898.

Rev. Dear Father:

I have been very much gratified by the projected establishment near the Catholic University of Washington of a College under the care and auspices of the venerable Franciscan Fathers. I hope that God will bless your pious undertaking, and I commend your good work to the benevolence and patronage of your friends and patrons, and of



Upper Corridor of the Monastery.

all who specially cherish the virtues of the good St. Francis, whose life and example you are all striving to imitate.

*Faithfully yours in Christ,
JAMES, CARD. GIBBONS.*

**Letter from His Excellency, the
Apostolic Delegate.**

Washington, D. C., March 2, 1898.

Rev. Father :

I have learned with pleasure that you are going to build in Washington a monastery for the education of the young men of your illustrious order, and especially for those who will be the future missionaries of the Holy Land.

I hope that God will help and bless your good enterprise.

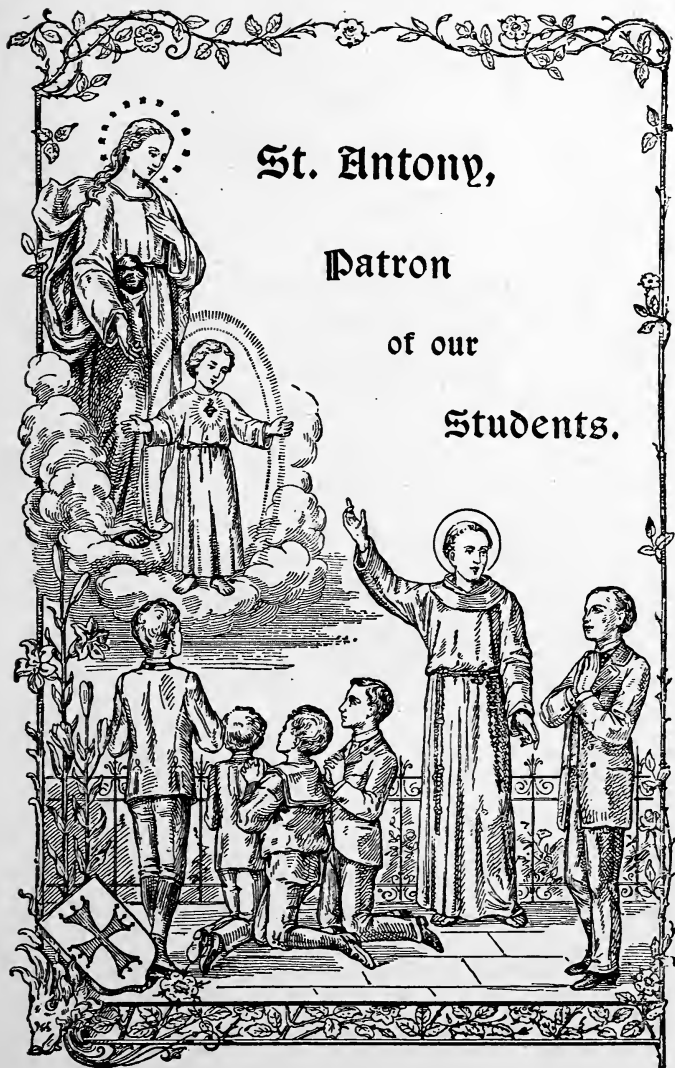
With esteem, I have the pleasure of remaining

Yours sincerely,

✠ SEBASTIAN,

Abp. of Ephesus, Ap. D.

The object, then, of the new College will be the education of such young men as may desire



to enter the Order of St. Francis with a view to laboring as missionaries in the Holy Land. Here they will, after completing their novitiate, be enabled as clerics, to pursue their higher studies in the Catholic University, with which the College of the Holy Land has been affiliated.

The course at the College of the Holy Land will include special instruction in the Oriental languages and in the study of Holy Scripture and Biblical Archeology. After their ordination the young Fathers will be sent to Palestine to help their brethren there in the great work which the Church has entrusted to them for the last seven centuries: (1) the continuation of the mission of Christ, viz. : the promotion of our Holy Faith in the Holy Land by means of missions, schools and works of charity ; (2) the preservation of the Sacred Shrines, hallowed by the life and death of our Saviour and His Blessed Mother ; (3) the civilization and education of the natives to a Christian and social life ; (4) the protection and accommodation of pilgrims.

Laborers for the Harvest.

"Here am I, for Thou didst call me. Speak, Lord, for Thy servant heareth." 1 Kings, iii.

It cannot but appeal to generous hearts to follow the footsteps of our Lord on the very spots hallowed by His earthly career. To live in the Holy Land, to work as a missionary at the places where our Lord taught and preached Himself, to stand guard at the Tomb of Christ, and to defend the rights of the Church at the Holy Shrines, and to serve the pious pilgrims, is certainly a noble vocation, and must be one of the greatest ambitions of a young man who aspires to religious life. The consideration of all these great privileges has prompted thousands of generous hearts, in the course of the centuries, to abandon their homes, and to devote themselves to the mission of the Holy Land.

It must be remembered, however, that those who wish to enter the Order of St. Francis, and especially those wishing to join the College of the Holy Land, must be ready for a life of mortification, and must be willing to suffer in their missionary career all kinds of hardships, persecutions, and even death, if necessary, as their predecessors during many centuries have suffered before them. Life in the Holy Land differs in very many respects from that in



St. Francis in Glory.

America, but the pious missionary, animated by the noble sentiments of religion and the sanctity of his calling, will not seek the comforts of life where his Saviour endured the most atrocious sufferings, but his whole endeavor will be to promote his own perfection.

Such boys and students who feel within themselves a vocation to follow this mode of life will be received in this college and prepared for their work in the Mission of the Holy Land as religious in the Order of St. Francis. They must have a good educational foundation, be of a docile disposition, bright, in good health, and not too far advanced in age. The consent of their parents and of their pastor or confessor is necessarily required. The college has been placed under the special patronage of St. Antony, a descendant of Godfrey of Bouillon, the first King of Jerusalem, and of St. Louis, the Crusader King of France.

The College will also receive postulants, who feel a vocation for religious life and wish to enter the Order as lay brothers.

The Mission of the Holy Land is in need, not only of priests, but also of men of various trades, such as cooks, bakers, tailors, shoemakers, carpenters, masons, blacksmiths, plumbers, painters, printers, machinists, druggists, etc. Therefore mechanics and artists of all

sorts can make themselves very useful. But every one must be willing to perform any menial work, even the humblest, at a command of his superior, who will not fail to assign to him what is in accordance with his special qualities and abilities, so that in most cases the brothers will have ample opportunity of continuing in the various crafts which they have learned in the world by working at their trades in the missions and in the various trade-schools established therein.

Youth in our days is more or less penetrated by the ambition to excel in this world, to be honored and esteemed, and this false ambition is the reason why a great many young men aspire to the priesthood, for which they are fitted neither by sufficient knowledge nor by their intellectual qualities. They do not consider that



In Study.

the first and last aim of a religious must be to serve God and to work the salvation of his own soul, and that this can be done with greater ease in the humble position of a lay brother. St. Francis deemed himself unworthy of the

sacerdotal dignity, and a great number of his saintly followers in the Seraphic Order, though men of learning in some instances, have attained the summit of perfection by devoting themselves to humble duties. To become a lay brother the applicant needs neither learning nor riches, but only an earnest determination to follow Christ by leading a life of prayer, humility and obedience. He enjoys all the privileges and benefits of religious life without having the responsibilities connected with the priesthood.





Monastic Life.

"If thou wilt be perfect, go sell what thou hast and give to the poor . . . and come follow me." Matth. xix., 21.

Monastic life is founded deeply in the gospel and is its most beautiful flower. It has the positive and unequivocal sanction of Christ for those aspiring "to be perfect" and "able to receive it." Nay, our Lord Himself, the pattern of perfection, was, so to say, the first Christian

monk, and St. John Chrysostom calls monastic life "The Divine Philosophy introduced by Christ."

Even in the Old Testament we find the Nazarites who consecrated themselves to God by vows. Josephus speaks of the Essenes whose life was almost similar to that of the Benedictines.

From the beginning of Christianity, many renounced the pleasures of the world to follow the Saviour more closely. The deserts became populated with hermits, who later on consolidated into communities. Thus were founded the Orders of St. Antony of Egypt and of St. Basil.

With the development of Christianity the monastic spirit seized also the West. St. Benedict, the great Patriarch of western monasticism, erected his monasteries upon the debris of the Roman Empire. Lord Macaulay, when speaking of the beneficial influence of the monastic institution, says:



Spiritual Reading.



"Had not such retreats been scattered here and there among the huts of a miserable peasantry and the castles of a ferocious aristocracy, European society would have consisted merely of beasts of burden and beasts of prey."

The monasteries were beacons of light amidst the darkness and the tempest of the great migration of nations toward a new Christian civilization.

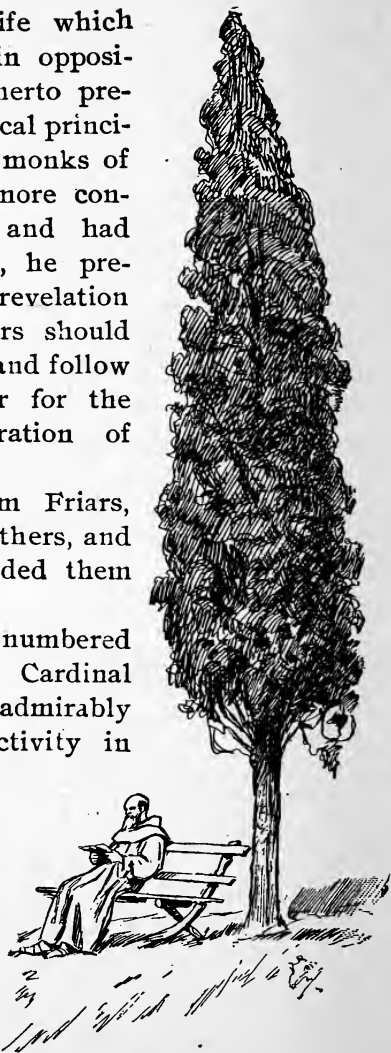
There, adds Mrs. Jameson, the author of "Legends of the Monastic Orders," learning trimmed her lamps, there contemplation plumed her wings, there the traditions of art, preserved from age to age by lonely, studious men, kept alive, in form and color, the idea of a beauty beyond that of earth, of a might beyond that of the spear and the shield, of a divine sympathy with suffering humanity.

Apace with Christian civilization new Orders sprang up in the Church of God, each adapted to some special want in the Church. Among the illustrious founders none is more known nor more sympathetic than Sweet St. Francis, the Poor Man of Assisi. His rule, drawn in great outlines, is the strictest enforcement of the evangelical virtues and its chief feature is simplicity and poverty. Even our separated brethren cannot deny him their admiration and have sung his praises. He introduced a new system

into monastic life which was democratic in opposition to the hitherto prevailing monarchical principles. While the monks of old followed a more contemplative life and had large possessions, he prescribed by divine revelation that his followers should live on charity and follow an active career for the spiritual regeneration of the masses.

He called them Friars, which means brothers, and the people regarded them as such.

They soon numbered thousands and Cardinal Vaughan has admirably pictured their activity in the following beautiful words: "We find the same Friars who nursed the lepers, who preached from the village-crosses, who cheered the lab-



Recreation.

orers in the harvest fields, or the traveler by the wayside, who helped the sick, the sorrowful and the sinful in the slums of our mediæval cities, who amused and instructed the multitudes by their miracle plays, are the same brotherhood who filled with distinction the professorial chairs at Oxford, and so took the lead in the very van of theological learning as to make our English Universities the envy of Europe."

The work of the monks and friars was a noble one, and monasticism still exercises a singular fascination upon the minds of our days. Dr. Johnson, that staunchest of Protestants, tells us that "he never thought of a monastery but in imagination he kissed its stones, or of a hermit, but in imagination he kissed his feet." While on the other hand we find Voltaire declaring that could the great void of his yearning, Christless heart have been filled with the love flowing from the atonement of the God-man, he would have had no alternative than that of being a monk.

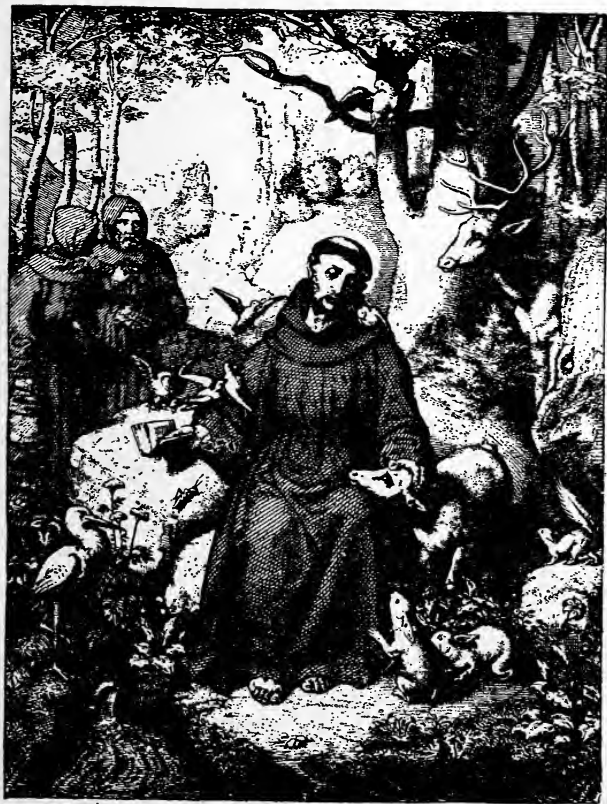
The monastery is to the outer world a sort of mysterious institution. It is in fact a commonwealth, founded on the principles of the early Christians. There no one possesses anything of his own. There the day is divided up between prayer and work. There the practice of the evangelical precepts and counsels is strictly

enforced. Every action has a higher motive; the peace of the soul is not disturbed by human cares; the observance of silence renders the union of the soul with God easier, and work and study more efficacious. Common practices of mortification lessen the hardships of a penitential life, and incite to a holy emulation.

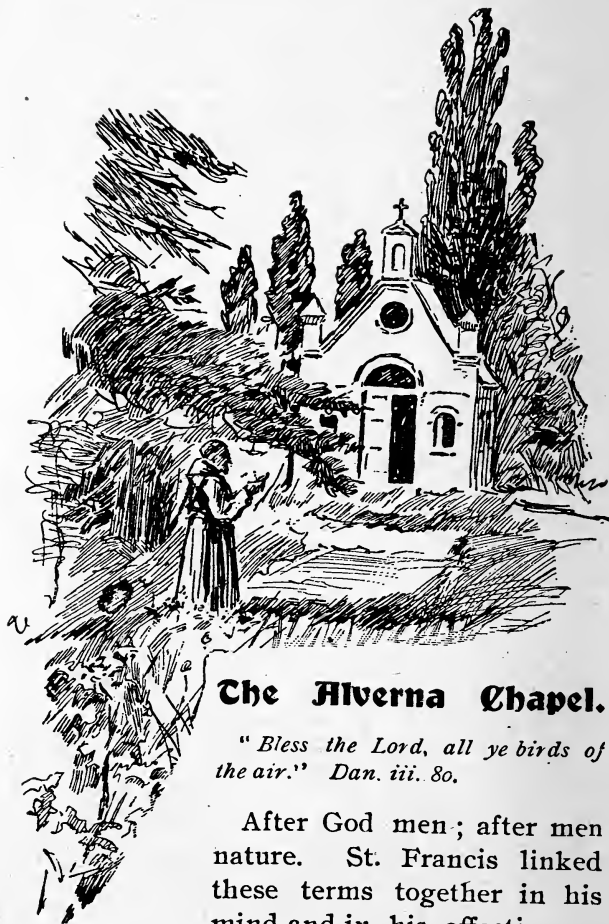
How happy is such a life, and how little can the *blasé* worldling appreciate its sweetness; but, as in the days of the debauched Roman empire, so in our days of refined pleasures, the yearning for a more austere life fills many a noble soul, and God leads her into the desert that he may speak to her.

Our Holy Father Leo XIII. has encouraged this desire when he solemnly defined the supreme excellence of the older religious orders in his Apostolic Letter, dated January 22, 1899.





St. Francis and his " Little brothers and sisters."



The Alverna Chapel.

*" Bless the Lord, all ye birds of
the air." Dan. iii. 80.*

After God men ; after men
nature. St. Francis linked
these terms together in his
mind and in his affection, as
they are linked in reality and in life.

As a child his face used to light up at the

sight of flowers, he delighted to inhale their perfume. As a young man, he was most sensitive to the beauty of this world. A fine view, luxuriant vegetation, the play of light and shade, the increasing movement and flow of water, all such things he appreciated and loved. After his conversion and in later years he did not change in this respect. Nature was to him always a friend ; she gave him wings for his piety.

To commemorate the love of our Holy Father for nature, we have erected a little chapel to his honor in a grove at a short distance from the Monastery. The lonely spot is surrounded by pine and cedar trees where the birds love to nestle and where the nightingale sings its evening song. The seclusion of this retreat reminds us of Mount Alverna where St. Francis delighted to dwell in his beloved solitude. The little chapel is intended for the use of the Friars only and has been erected with the aid of the young men's Tertiary Fraternity of New York. It contains a beautiful statue of St. Francis, representing him rapt in meditation and surrounded by his "little brothers and sisters," the birds, as he loved to call them.

We refer here to one of the beautiful incidents which, though full of simplicity, gave to his life the charm of poetry : St. Francis was

staying on Mount Alverna. He had passed through the sufferings and the ecstasy of the Stigmata. He was spiritually in a supernatural state, but his mind was marvellously open to all things, and he was highly sensible to the beauty of the world. In the evening the songster of the woods began one of its finest melodies on a tree hard by. Francis listened, and was filled

with emotion. Brother Leo was beside him. "Answer it," said Francis to him. Brother Leo excused himself, on account of his bad voice. Francis took the part, and answered the nightingale. The Saint and the bird sang alternately. Part of the night was spent in this contest. He made the bird come on his hand, caressed



St. Francis in the Woods.

it gently, congratulated it on having gained the victory, and said to Brother Leo : " Let us give our brother, the nightingale, something to eat ; he deserves it more than I do." The bird ate some crumbs from the hand of the Seraphic Father, and flew away with his blessing.

St. Bonaventure says, that going back to the first origin of things, St. Francis considered all creatures as having come from the paternal bosom of God. For this reason he invited them all to glorify their Maker, and composed that beautiful hymn of creation, which the moderns sometimes call the "Canticle of the Sun," although he himself called it the "Song of the Creatures." "In it we feel," says M. Ozanam, "the breath of that Umbrian terrestrial paradise, where the sky is so brilliant, and the earth so laden with flowers !"

Our little Alverna chapel will be the sanctuary of this "Alleluia of Assisi," which we subjoin here for the edification of our readers.





St. Francis and the Angel.

Canticle of the Sun.

1. Most high, omnipotent and good Lord, Thine are praise, glory, honor, and every benediction. To Thee alone they are due, and no man is worthy to name Thee.

2. Praised be God, my Lord, with all Thy creatures, especially our noble brother, the sun, who makes the day, and illuminates us with his light. He is beautiful and radiant with great splendor. He bears Thy sign, O Lord.

3. Praised be my Lord for our sister, the moon, and for the stars. Thou hast made them clear and beautiful in heaven.

4. Praised be my Lord for our brother, the wind, and for the air, for cloudy and for serene, and for all weather by which Thou givest sustenance to Thy creatures.

5. Praised be my Lord for our sister, the water, who is so useful, humble, chaste and precious.

6. Praised be my Lord for our brother, the fire, by whom Thou dost illuminate the night, and he is beautiful, joyous, very vigorous and strong.

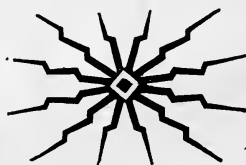
7. Praised be my Lord for our mother, the earth, who nourishes and governs us, and produces diverse fruits and colored flowers and herbs.

8. Praised be my Lord for those who pardon

for Thy love and bear tribulations and infirmities. Blessed are those who endure in peace, for they shall be crowned by Thee, the Most High.

9. Praisèd be my Lord for our sister, the death of the body, from which no man living can escape. Woe to those who die in mortal sin ; blessed are those who are found according to Thy Holy Will, for the second death cannot hurt them.

10. Praise, bless and thank my Lord and serve Him with great humility.



The Librarian's Request.

"Oh, how I love those monks of old,
The books they read and the beads they told."



THE modern world, profuse in denouncing the Middle Ages as dark, forgets that it is indebted to the monasteries for their treasures of science and of ancient literature. Whatever precious manuscripts the great libraries possess to-day were obtained from the suppression of the olden monas-

teries, where they had been gathered together by the untiring monks.

As a good library is the student's armory, we have set aside a spacious room in our college for this purpose, and have also begun a small museum for instruction and recreation. In order to add to their usefulness we respectfully solicit donations of books for the library, and curios, engravings, coins, stamps and other suitable articles for the museum. All such gifts will be gratefully acknowledged, and information as to our needs will be gladly furnished.

All contributions and communications relating to the library and museum should be addressed to

THE LIBRARIAN,
Mount St. Sepulchre,
Washington, D. C.



Benefactors of the Chapel and College.

"He that hath mercy on the poor lendeth to the Lord and He will repay him." Prov. xix., 17.

Trusting mainly in Divine Providence, that never abandons anyone who places his whole confidence in God, we have undertaken the erection of the New College of the Holy Land and the Chapel of the Holy Sepulchre without means, and relying entirely on the charity of our fellow men.

Alms were the only resource of St. Francis, and he resorted to them. When people collected around him in the public places, he explained to them that he had undertaken to reconstruct the Church of St. Damian, and for



St. Francis' Stone.



St. Francis Rebuilds the Church of St. Damian.

that purpose he required stones, which he begged from the generosity of his fellow townsmen. "He who gives me one," he said, "will have one recompense, he who gives me two will have two recompenses, he who gives me three will have three," and these promises still hold good toward those who aid the sons of St. Francis in erecting churches and other buildings for their Order.

In imitation of our Holy Father and with his words, we are not ashamed to stand in the public thoroughfares of this great and glorious country addressing our fellow citizens with his words.

God has blessed many with abundant means. Let them bless God and praise His goodness by devoting a part of their surplus to His greater glory. All contributions, even the smallest sum, will be received gratefully, as much assistance will be needed before the new College can be carried to completion with success. Charity is ingenious and will inspire our friends how best to assist us.

Some benefactors may wish to make a Chapel or some of the Grottos their own, where the name of their family will be handed down to posterity, and where the pious visitor will pray for their souls. Others may wish to be remembered by erecting an altar or statue to their

memory, or by donating a window, or by having a burning lamp to represent them in one of the shrines. Others may wish to provide for the education of a student, that they may thus participate in the fruits of his missionary labors. Others again, may wish to furnish the Chapel with necessary vestments and altar linen, and the College with household furniture, clothing, bedding, etc. Others finally, whom God has not blessed so abundantly with worldly means, can at least place a stone in the building to their memory, and can further the good work among their friends and acquaintances by calling their attention to the needs of the new College, and by gathering stones for the same. Every donation will be appreciated, and the grottos and chapels, altars and statues and windows and lamps, will bear a commemorative inscription of those who gave them. Besides a record will be kept in the archives of the monastery of all our benefactors who contributed to this perennial monument of God's own land in America.

In return for their kindness we offer to our generous benefactors, in proportion to their donation, a little souvenir from the Holy Land together with the lasting gratitude and a memento of prayers by the community.

The Angel of Charity.

Passing unseen among the hearts of men, the Angel of Charity is a sower of seeds of heavenly birth, whose harvest is rich in the fruit of good deeds and sweet with the odor of Christian virtue, drawing mankind to the love of God.

We have entreated this heavenly messenger not to forget our institution, and we confidently hope that many a generous heart will hearken to her appeal in behalf of our new Chapel and College. From the poor we ask a prayer, from those who possess the goods of this world a share according to their means and good will. Our friends may know charitable persons willing to contribute some article toward furnishing our chapel or monastery. For this reason we give a list of objects needed and their approximate cost.

\$1.00—\$5.00—Altar linen, altar bells, cruets, missal stand, etc.

\$5.00—A surplice, an alb, a prie-dieu.

\$10.00—A small memorial lamp, a pair of candlesticks, a stole.

\$15.00—A missal.

\$20.00—A large memorial lamp.

\$25.00—A plain chasuble.

\$50.00—A chalice or ciborium, a cope, an embroidered chasuble, one of the 14 Stations of the Cross.

\$75.00—A silver chalice, a pair of large candelabra.

\$100.00—A statue, a memorial window, a remonstrance.

\$150.00—A confessional, a bell for the chapel, one year's board and tuition for a student.

\$200.00—A set of vestments.

\$250.00—A relief-picture for the chapel.

\$700.00—A marble memorial altar.

\$1,000.00—Classical education of a student for the Holy Land.

\$5,000.00—A chapel or grotto.



The Dedication of the Chapel.

The Feast of the Stigmata of St. Francis, September 17, 1899, saw the dedication of the Chapel and Monastery. Clear and calm the dawning woke into a most beautiful day, whose very air seemed to breathe the spirit of the occasion, rest and holy quiet. The solemn exercises of the dedication began at 10 o'clock, when the procession formed and passed around the Church and through the cloister of the Monastery, which was blessed by Cardinal Gibbons, attended by Bishop Blenk, of Porto Rico, and Mgr. Stephan, head of the Indian Missions, and Mgr. Sbarretti, and a throng of visiting priests, secular and regular. Through the Monastery and to the door of the Church the procession passed, solemnly dedicating the walls erected to the service of the Most High. As the priests passed up the aisle of the Chapel the Litany of the Saints was intoned.

At the beginning of the Solemn Pontifical Mass the large Church was thronged, and great crowds gathered about the doorways. Mgr. Martinelli, the Apostolic Delegate, was the celebrant and occupied a throne, draped with white and yellow, the Papal colors, on the Epistle side of the church. Opposite sat His Eminence, Cardinal Gibbons, on a throne of scarlet. The other officers of the Mass were the Rev. Dr. Garrigan,

of the Catholic University, assistant priest, the Rev. John Bandinelli, C. P., of Baltimore, deacon of the Mass, the Rev. Chrysostom Theobald, O.F.M., of Cincinnati, sub-deacon, the Rev. J. P. Moran and the Rev. John J. Whitney, S.J., president of Georgetown University, deacons of honor, and the Rev. G. A. Dougherty, of St. Augustine's Church, master of ceremonies. A choir of sixty male voices sang the deep, soul-reaching tones of Gounod's Second Mass. The Rev. L. F. Kearney, O.P., delivered a sermon of remarkable eloquence, carrying out the tradition by which the Dominican Fathers have been often represented at Franciscan celebrations, in token of the friendship and sympathy between the founders of the two Orders.

A host of Knights of Columbus, who had taken charge of the occasion, were present at services. They included more than one thousand from Washington, several hundred from Philadelphia, a great number from Baltimore, and groups to the number of 300 were from New York, Indianapolis, New Orleans, Wilmington, Del., Altoona, Pa., Syracuse, N. Y. Poughkeepsie, N. Y., Chester, Pa., Atlantic City and Richmond. After the Mass, Bishop Blenk blessed the little chapel of Mt. Alverna in the woods. In the afternoon, after the Solemn Vespers, the Knights, amid the cheers

of a multitude, raised two flags in front of the Church, the National banner and the emblem of the Holy Land, thus in a sense pledging the United States to the work of redeeming the Sacred Places. Many speeches were made dwelling on the work of the Friars Minor in America, and prophesying glorious achievements for the future. Throughout the day, until dusk, crowds continued to pour into the Church so that it is thought at least 10,000 entered the doors sometime in the course of the period the Church was open to the public.

And then the joyous ceremonies, the pomp and splendor of the day completed, the crimson rays of the setting sun gilded tower and cross, roof and dome, and the peaceful quiet of the twilight gave way to the more peaceful quiet of the moonlit night. The stillness lay upon the land as a benediction. It was as if the blessing of St. Francis himself had been fulfilled:

"May He turn His countenance towards thee and give thee peace."





The Holy City.

A pilgrim to Saint Sepulchre,
I had a vision fair,
I stood in old Jerusalem,
Beside the temple there ;
I heard the children singing,
And ever as they sang,
|| Methought the voice of angels
From heaven in answer rang. ||

Jerusalem, Jerusalem,
Lift up your gates and sing
Hosanna in the highest,
Hosanna to your king.

And then methought the vision changed,
The streets no longer rang,
Hush'd were the glad Hosannas
The little children sang ;

The sun grew dark with mystery,
The morn was cold and chill,
|| As the shadow of a cross arose
Upon a lonely hill. ||

Jerusalem, Jerusalem,
Hark ! how the angels sing
Hosanna in the Highest,
Hosanna to your King.

And once again the scene was chang'd,
New earth there seemed to be !
I saw the holy city
Beside the tideless sea ;
The Light of God was on its streets,
The gates were open wide ;
And all who would might enter,
And no one was denied.
No need of moon or stars by night,
Nor sun to shine by day ;
|| It was the new Jerusalem,
That would not pass away. ||

Jerusalem, Jerusalem,
Sing, for the night is o'er.
|| Hosanna in the Highest !
Hosanna for evermore ! ||

Adapted from the Words of F. E. Weatherly.

A Word of Thanks.

We cannot close these pages without giving some expression of thanks to our innumerable benefactors who have contributed "A Stone," large or small, toward the Chapel and College. God has counted them and recorded their names. We take special pride in the fact that the poor have helped us so generously. St. Francis, the "Poor Saint," has always had, and ever will have, the affection of those he loved so well.

We likewise express our gratitude to those kind-hearted benefactors who have donated memorial altars, statues, windows, candelabra, chalices, vestments, altar linens for the Chapel and furniture for the College. Our daily prayers shall rise to heaven in their behalf.

It is to those who make pious works their highest ambition that we must still appeal, for there are many things yet to be done. We would call upon those who form the only nobility our Republic recognizes—the nobility of generous Christians—to add another jewel to the diadem of our Lord and cover, with their temporal goods, His nakedness. As Mt. St. Sepulchre stands in the nation's capital, we should make it a monument to our holy religion such as will call forth both the devotion of the faithful and the admiration of all.



Blessing of St. Francis.

(Fac-simile of his autograph.)

The inscription, translated, reads: "The Lord bless thee and keep thee. May He show His face to thee and have pity on thee. May He turn His countenance towards thee and give thee peace. The Lord bless thee."

St. Francis.



WE always consider anything that tends to sustain and heighten the glory of St. Francis, as a happy event. *Pope Leo XIII.*

HE shone in the temple of God, as the morning star in the midst of a cloud. *Gregory IX.*

HE was not so much a man praying; he was prayer itself. *Thomas of Celano.*

SUCH a life would be much better sung in heaven. *Dante.*

THE spirit of St. Francis, the spirit which teaches Christian hearts to love and to imitate in the midst of a wealth and pleasure-seeking age, Him who, "being rich, became poor for your sakes, that through His poverty you might become rich." *Cardinal Vaughan.*

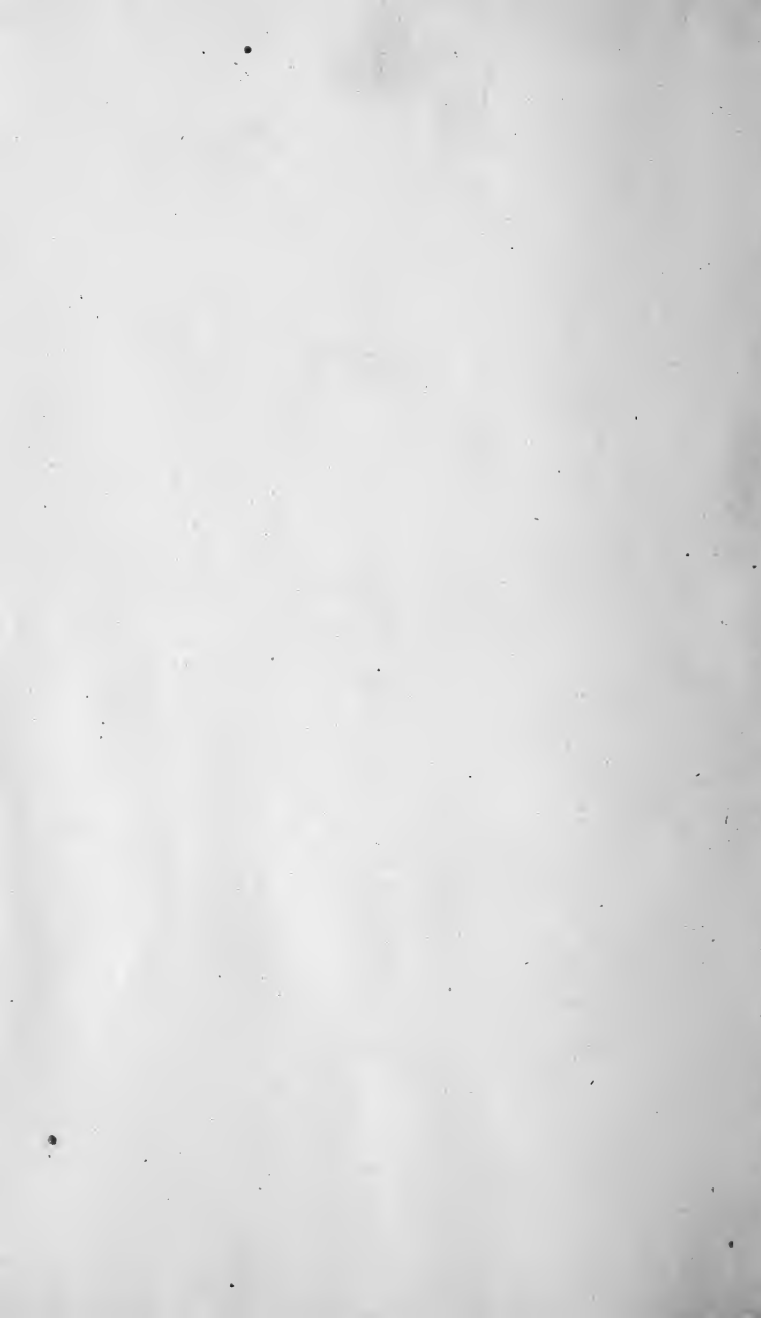
MODERN Europe has no idea of all it owes to St. Francis. *Frederic Morino.*

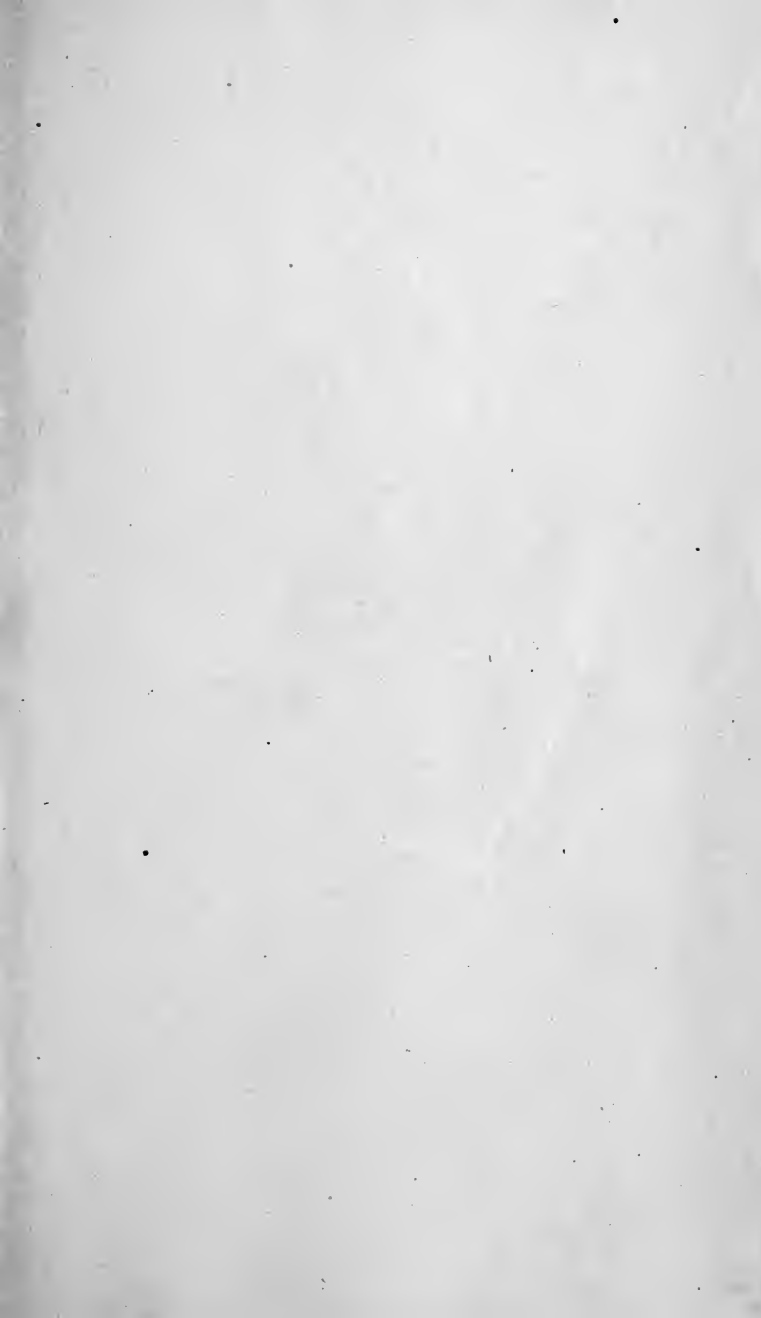
SWEET St. Francis of Assisi,
Would that he were here again. *Tennyson.*

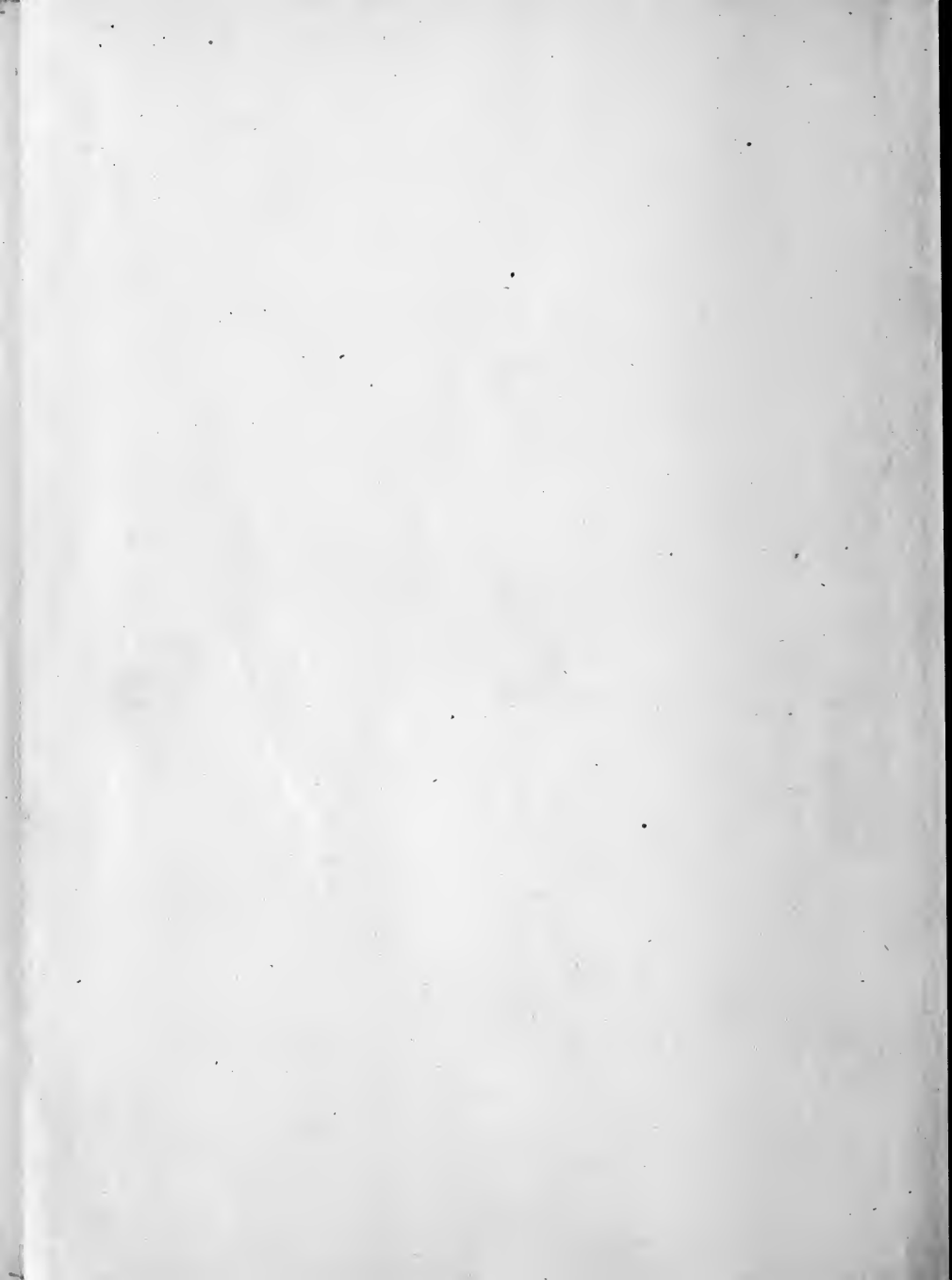
FRANCIS OF ASSISI was the purest-hearted, the most lovable, the most adorable, human being whom Christian history of 18 centuries has revealed to us. *Dr. Shaw of Phila.*

Kale











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